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ABSTRACT

Presented in a simple and straightforward manner, this publication answers questions basic to an understanding of the American Indian and his socioeconomic position in the United States. The following identify major areas covered and representative questions: (1) The Indian People (Who is an Indian?); (2) The Legal Status of Indians (Are Indians "wards" of the Government?); (3) The Bureau of Indian Affairs (How is the Commissioner of Indian Affairs appointed?); (4) Indian Lands (What is an Indian reservation?); (5) The Economic Status of Indians (What is the average income of Indians?); (6) Indian Education (Why are there Federal Indian schools?); (7) Law and Order on the Reservations (Do other agencies have responsibility for law enforcement and criminal investigation on Indian reservations?); (8) Indian Health (Do Indians have special health problems?); (9) To Help Indians (How can a non-Indian college student get a summer job with the Bureau of Indian Affairs on an Indian reservation?). Among additional information sources presented are: (1) a selected bibliography for adults; (2) an annotated bibliography for young people; (3) a selected reading list on Indian crafts and lore; (4) a list of Indian museums; and (5) a list of Indian publications. (JC)

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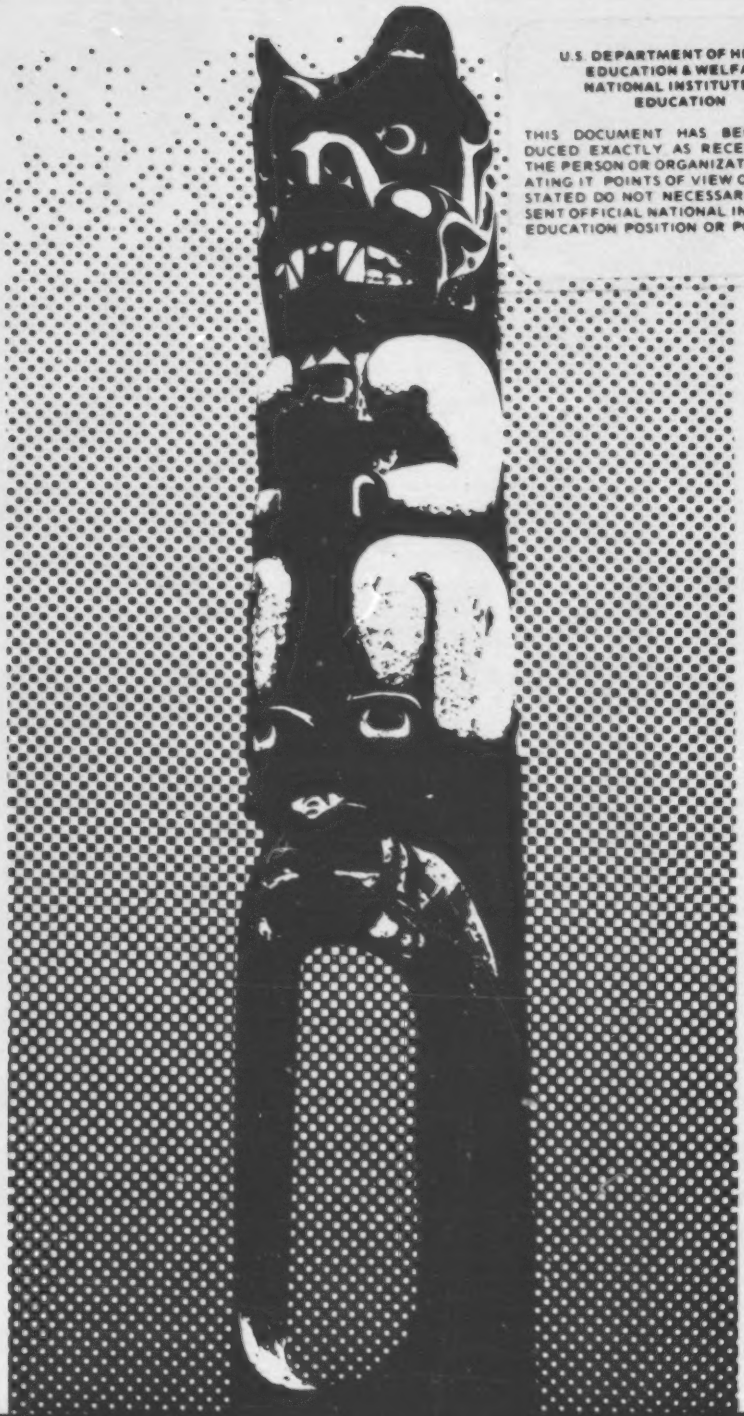

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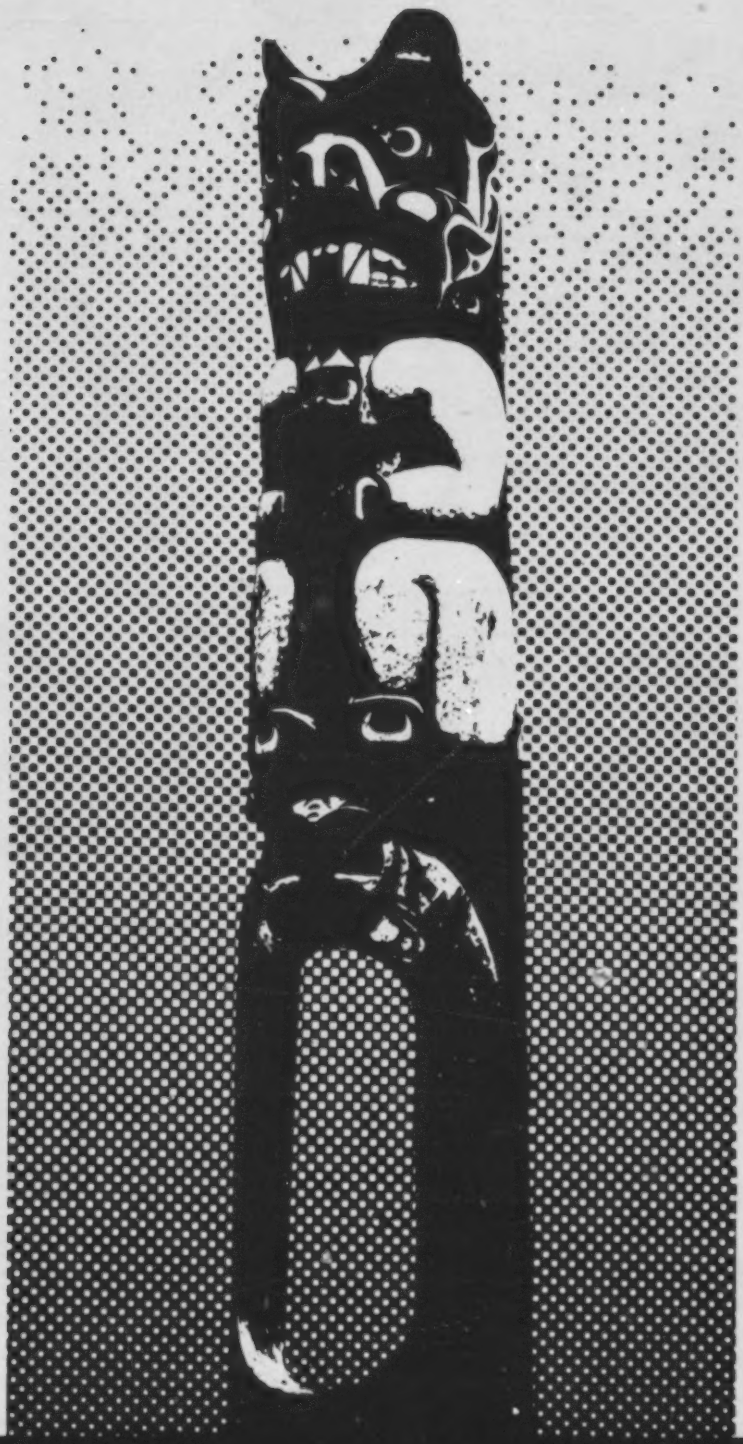
THE AMERICAN INDIANS
Answers to 101 Questions

June 1974



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Contents

THE INDIAN PEOPLE

QUESTION

		PAGE
1.	Who is an Indian?	2
2.	How many Indians are there in the United States?	2
3.	What is the difference between an Indian, Eskimo, and Aleut?	2
4.	Is the number of Indians increasing or decreasing?	2
5.	How many Indian tribes are there?	2
6.	How does an Indian become a member of a tribe?	3
7.	Do Indians have a common cultural heritage?	3
8.	What religious practices did the Indians observe before contact with Europeans?	4
9.	What religious practices do Indians observe today?	4
10.	How does one become a medicine man?	4
11.	Are Indian ceremonials and celebrations open to the public?	4
12.	What is an Indian powwow?	4
13.	Can photographs, drawings, tape recordings, etc., be made of Indian songs and dances?	5
14.	How many Indian languages are there?	5
15.	Were Indian languages written?	5
16.	How can I learn an Indian language?	5
17.	What national organizations are there of Indians?	5

THE LEGAL STATUS OF INDIANS

18.	Are Indians "wards of the Government?"	6
19.	Must Indians stay on reservations?	6
20.	Do Indians get payments from the Government?	6
21.	Are Indians citizens?	6
22.	May Indians vote?	6
23.	May Indians hold Federal, State, and local elective office?	6
24.	May Indians own land?	7
25.	Do Indians pay taxes?	7
26.	Do laws that apply to the non-Indian apply to the Indian as well?	7
27.	Are Indians subject to service in the Armed Forces?	8
28.	What affect has civil rights legislation had on American Indians?	8
29.	May an Indian hunt or fish without a license?	9
30.	May Indians buy alcoholic beverages?	9
31.	Does the United States Government still make treaties with Indians?	9
32.	Do Indian tribes have their own governments?	10
33.	Does the U.S. Constitution apply to tribal government?	10

1006

THE BUREAU OF INDIAN AFFAIRS

PAGE

34. What is the budget of the Bureau of Indian Affairs? 11
35. How is the Commissioner of Indian Affairs appointed? 11
36. How does an Indian qualify for Bureau of Indian Affairs services? 11
37. What is the position of the Bureau of Indian Affairs on religious activities of Indians? 11
38. Does the Bureau of Indian Affairs help people who must establish proof of Indian ancestry? 11
39. Are there "Indian Agents" at reservations? 11
40. To what extent are Indians employed by the Bureau of Indian Affairs? 11
41. Are Indians consulted in the planning and operation of the Bureau of Indian Affairs programs? 12

INDIAN LANDS

42. What is an Indian reservation? 13
43. How much land is held in trust for Indians by the Government? 13
44. How many Indian reservations are there? 13
45. How is Indian land used? 13
46. How much money do Indians receive from their lands? 14
47. Do lands and resources support those living on Indian reservations? 14
48. Does the Federal Government help Indians protect their environment? 15
49. Do Indians welcome tourists to their lands? 15
50. Which are the largest Indian reservations? 15
51. How do Indians get redress from land inequities? 15
52. How long does it take for an Indian tribe to get money for land taken unfairly or for insufficient payment? 16
53. How much money has been awarded Indian tribes because of claims involving Indian land? 16
54. Is the amount of land held by Indian tribes increasing or decreasing? 16
55. Who builds and maintains roads on Indian reservations? 17
56. How do most Indians earn a living? 18

0007

THE ECONOMIC STATUS OF INDIANS

PAGE

57. What is the average income of Indians? ---- 18
58. How many Indians are considered to be living in poverty? ---- 18
59. What is the unemployment rate of Indians? ---- 18
60. What are the basic causes of poverty among Indians where it exists? ---- 18
61. What is the Bureau of Indian Affairs doing to provide greater economic opportunity for Indians? ---- 19
62. What Government agencies besides the Bureau of Indian Affairs help Indians? ---- 19
63. Is Indian housing being improved? ---- 20
64. May Indians get help under Social Security? ---- 21
65. May Indians get welfare assistance from the State or the Federal Government? ---- 21
66. What part do arts and crafts play in the Indian, Aleut, and Eskimo economies? ---- 21
67. What financial resources are available to Indians? ---- 22
68. How many Indians have left their reservations and moved elsewhere? ---- 23

INDIAN EDUCATION

69. What types of schools do Indian children attend? ---- 24
70. Why are there Federal Indian schools? ---- 24
71. How many Bureau schools are there? ---- 24
72. Must Indian children attend school? ---- 24
73. How do the courses of study in Federal Indian schools compare to those in public schools? ---- 25
74. Are there Indian colleges? ---- 25
75. Can Indians get help toward higher education? ---- 25
76. How many Indians are in college? ---- 26
77. How many Indian high school graduates are there? ---- 26
78. What opportunities do Indians have for vocational training? ---- 26

LAW AND ORDER ON RESERVATIONS

79. What police protection is available to Indians on reservations? ---- 27
80. How are offenders tried? ---- 27
81. Do other agencies have responsibility for law enforcement and criminal investigation on Indian reservations? ---- 27
82. How does the rate of crime on Indian reservations compare with the rate of crime in all of rural America? ---- 27

0008

INDIAN HEALTH

PAGE

83. What special health services does the Federal Government provide Indians? 28
84. What are the objectives of the medical care and health services provided for Indians? 28
85. Do Indians have special health problems? 29
86. What are the leading causes of Indian deaths? 29
87. What is the life expectancy of an Indian baby compared to other Americans? 29
88. What is the suicide rate for Indians? 29
89. What is the American Indian birth rate? 29
90. What is the infant death rate for Indians? 29
91. Are the Indians consulted in the planning and operation of medical and health services for them? ... 29
92. To what extent are Indians employed in the Indian Health Service? 30
93. What is the budget for the Indian Health Service? ... 30

TO HELP INDIANS

94. How can a non-Indian college student get a summer job with the Bureau of Indian Affairs on an Indian reservation? 31
95. How does one get a job with the Bureau of Indian Affairs? 31
96. What kinds of jobs that involve working with Indians exist with the Federal Government? 31
97. What courses should a college student take who wishes to work with Indians after graduation? 31
98. What projects would be most useful for a group to undertake in behalf of Indians? 32
99. How can one volunteer ones time to help Indians? ... 32
100. Can one work as a volunteer to help Indians through the Bureau of Indian Affairs? 32
101. Can one contribute money to help Indians through the Bureau of Indian Affairs? 33

Where to Learn More About Indians 34
Selected Reading 35
Selected Books for Young Readers 40
Selected Reading in Crafts and Lore 52
Indian Museums 56
Indian Publications 59

0009

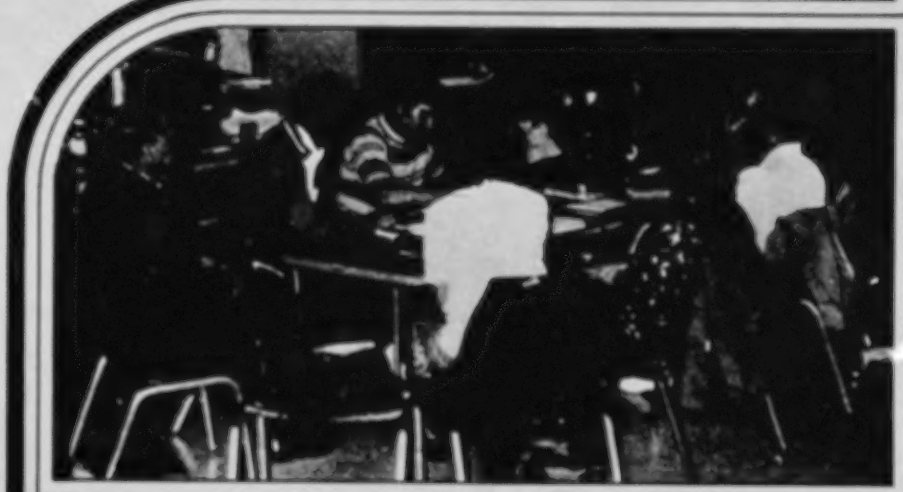
Indian cultural traditions are strong in the pueblos of the Southwest. Here a group of San Juan Pueblo men of New Mexico do the ancient turtle dance.

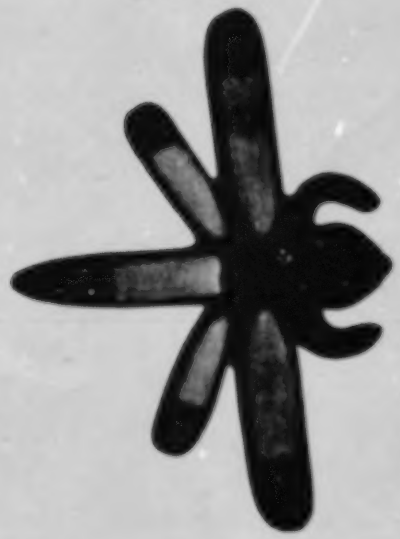
One of the most famous Eastern Indians was Massasoit, immortalized here at Plymouth Rock, Mass. He is said to have celebrated the first Plymouth Thanksgiving with the Pilgrims. Photo: Massachusetts Department of Commerce and Development.

0010

(Bottom left) More than 300 miles of trout streams and numerous lakes are found on the Fort Apache Reservation, Ariz. There are no closed seasons for fishing. (Right) The famous totem poles of Ketchikan, Alaska, city park are among the most beautiful in southeastern Alaska, although inclement weather has seriously deteriorated many of them.

(Top left) Indian tribal government in action. The first meeting of the Menominee Restoration Committee at Keshena, Wisc. The Menominee Restoration Committee will lead the Menominee Tribe and write a constitution under which a tribal council will be elected. It will disband when the council takes office.





THE INDIAN PEOPLE

Indian people and their tribes live in most parts of the United States. Strung along the east coast are dozens of small Indian communities and many thousands of Indian individuals who are not Federal-service Indians. They are the remnants of the bands with whom our Colonial ancestors bargained for lands and forests long before the formation of the Federal Union. Except for a few on State reservations, their property is unrestricted and their standing in the law is exactly the same as that of other citizens.

The Continental Congress declared its jurisdiction over Indian affairs in 1775. When the U.S. Constitution was adopted, the States ceded to the Federal Government the power of regulation of commerce with Indian tribes.

This, with the support of other constitutional provisions such as the President's power to conduct foreign affairs and the Federal Government's control over the Army, enabled the Federal Government to manage Indian affairs in general.

The Federal Government's administrative agency to deal with Indian affairs was originally the War Department, in which the Bureau of Indian Affairs was established in 1824. Twenty-five years later, it was transferred to the newly established Department of the Interior.

Originally, Indian groups were treated as separate nations. Later policy centered on efforts to support and pacify Indians, keeping them on reservations and permitting non-Indian settlement of unreserved areas. In recent decades there developed the concept that Indians should become an integral part of the Nation.

Although citizenship was extended to all Indians in 1924, the pattern of direct relationship between Indians and the Federal Government was of such long standing it could not easily or quickly be changed. Even more recently increasing emphasis has been placed on Indian participation in all Federal programs as well as those of State and local governments.

The questions in this booklet relate to Indians with whom the Federal Government still retains a special relationship.

0012

1

Who is an Indian?

There is no general legislative or judicial difinition of "an Indian" that can be used to identify a person as an Indian. A person identified in the United States Census as an Indian generally declares himself to be one. The concept of race as used by the Bureau of the Census does not denote any scientific definition of biological stock, but rather an indication of what race a person identifies with. For persons of mixed parentage who are in doubt as to their classification, the race of the person's father is used.

To be designated as an Indian eligible for basic Bureau of Indian Affairs services, an individual must live on or near a reservation or on or near trust or restricted land under the jurisdiction of the Bureau, be a member of a tribe, band, or group of Indians recognized by the Federal Government, and for some purposes, be of one-fourth or more Indian descent. By legislative and administrative action, the Aleuts and Eskimos of Alaska are eligible for programs of the Bureau of Indian Affairs.

2

How many Indians are there in the United States?

In 1970, the U.S. Bureau of the Census reported 827,000 American Indians, including 34,400 Aleuts and Eskimos. Aleuts and Eskimos are included in the Indian population since the Federal Government has responsibilities to them similar to those it has to Indians on trust lands.

In 1973, of the total number of Indians, Aleuts, and Eskimos, about 543,000 were on reservations or nearby, including all of Alaska and former reservations in Oklahoma.

3

What is the difference between an Indian, Eskimo, and Aleut?

The Indian migration to North America preceded the Eskimo and Aleut migration by many thousands of years. There are distinct cultural, linguistic, and genetic differences between American Indians on the one hand and Eskimos and Aleuts on the other, representing different waves of migration. While the Aleut and Eskimo languages are today mutually unintelligible, they are derived from a common stem.

4

Is the number of Indians increasing or decreasing?

At the time Columbus came to America, the number of Indians in the United States was estimated to be over a million. In the latter part of the 19th century the estimated Indian population was approximately 243,000. Since then, the number has increased rapidly. Today, Indian birth rates are about double those of the United States as a whole.

5

How many Indian tribes are there?

"Tribe" among the North American Indians originally meant a body of persons bound together by blood ties who were socially, politically, and religiously organized and who lived together, occupying a definite territory and speaking a common language or dialect.

0013

With the placing of Indians on reservations, the word "tribe" developed a number of different meanings. Today, it can be a distinct group within an Indian village or community, the entire community, a large number of communities, several different groups or villages speaking different languages but sharing a common government, or a widely scattered number of villages with a common language but no common government.

The Bureau of Indian Affairs counts 266 Indian tribes, bands, villages, pueblos, and groups in States other than Alaska as being eligible for its help. In addition, approximately 216 Native Alaskan communities are served by the Bureau.

6

How does an Indian become a member of a tribe?

By meeting membership requirements laid down by the tribe, or through adoption by the tribal governing body according to rules established by the tribe. Congress, too, can establish tribal membership criteria. The minimum amount of Indian blood of a tribe needed to qualify for membership apart from adoption varies with the tribe. It ranges from a trace to as much as one-half.

7

Do Indians have a common cultural heritage?

Anthropologists and archeologists can only guess about the languages and customs of prehistoric Indians who came to North America from Siberia perhaps 30,000 years ago. However, the Indians of the historic period—from 1492 to the present—were, and still are, in some degree divided by language, custom, and tradition.

Classification of Indians is generally handled in one of two ways; either by geographical region which often denotes cultural areas or by the languages they spoke.

When Indians are classified by geographical region there are seven groups. In the east, from the Great Lakes south to the Gulf of Mexico, are "the woodsmen of the eastern forests." Members of this group traveled by foot or canoe. They were agriculturalists, but hunting and fishing were also important. These were the Indians the first English settlers found in Virginia and Massachusetts.

In the central United States were "the hunters of the plains." Those who belonged to this group lived in the vast area west of the Mississippi and east of the Rockies, extending from Montana and the Dakotas south to Texas. They hunted great areas of the West for buffalo and acquired horses from the Spaniards.

In the rest of the country were other regions, and their names indicate how they lived. These are: "The northern fishermen" of the forest and river valleys of Washington and Oregon; "the seed gatherers" of California, Nevada, and Utah; "the Navajo shepherds" of Arizona; "the Pueblo farmers" of New Mexico and Arizona; and "the desert dwellers" of southern Arizona and New Mexico, who were among the first irrigation farmers in the United States. In Alaska there are "the woodsmen of the North" and the Point Barrow, Bering Strait, and Pacific Eskimo.

0014

On the basis of ancestral languages, there are eight major Indian linguistic groups. These are the Algonquian, Iroquoian, Caddoean, Muskhogean, Siouan, Penutian, Athapascan, and the Uto-Aztecan.

While their cultures are diverse, Indians have had a shared experience which unites them in spirit, and it has given them a sense of common identity. This has resulted in a pan-Indian movement.

8

What religious practices did the Indians observe before contact with Europeans?

American Indian religions varied from shamanism—little more than the exercise of magic, usually beneficial, by self-elected practitioners—to organized, priestly systems. Whatever the type, however, one thing remained constant. Religion permeated daily life.

9

What religious practices do Indians observe today?

A great number of American Indians are practicing Christians. In some cases, the services of Christian denominations serving Indian people are little different than if those denominations served non-Indians. In others, there may be, for example, Bibles in the Indian language. In still others, the Christian religion is combined with the original tribal religion at certain times of the year—as in the pueblos of New Mexico.

The Native American Church is called by some an Indian form of Christianity. It uses peyote, a cactus derivative, in the worship. While the peyote ceremonial reached the United States only about 1870, it was old in Mexico when the Spaniards arrived in the 16th century. There, however, it was only a small part of the whole Indian religion and curing system, not a complete religion in itself as it became in the new environment of the United States. The ceremonial practice was probably brought into the United States by the Apache tribes.

There is a resurgence of interest in traditional Indian religions among Indian people today. The adherents are the most numerous among those Indian tribes whose cultures have not been disrupted.

10

How does one become a medicine man?

The medicine men gain their knowledge in a variety of ways—by inheritance, special training, visions, or dreams, and often by a combination of several of these. This gives them a special relation with supernatural beings or powers. They are the equivalent of physicians or priests or often both in traditional societies. They often make use of herbal remedies in addition to songs, prayers, and other ritual procedures.

11

Are Indian ceremonials and celebrations open to the public?

The majority are. Those that are closed are usually closed for religious reasons.

12

What is an Indian powwow?

The term "powwow" today generally means a dance or celebration, often pan-Indian.

0015

13

Can photographs, drawings, tape recordings, etc., be made of Indian songs and dances?

Generally speaking they can, but permission should be asked.

14

How many Indian languages are there?

About 250 Indian languages exist today in what is now the United States. Many are not viable, because there are now only a handful of speakers. Others, such as Navajo, Cherokee, and Teton Sioux, are spoken by many thousands of people.

15

Were Indian languages written?

Indians of America north of Mexico did not practice writing before contact with Europeans. Nothing above the level of the simplest picture writing, which was best developed among the Indians around the Great Lakes, where birchbark was used instead of paper, has been found. This picture writing was used largely for ritual records.

In 1823, Sequoya, a Cherokee, presented his tribe with a syllabary and a written language. Parts of the Bible were printed in this in 1824, and in 1828 "The Cherokee Phoenix," a newspaper in Cherokee and English, began publication. True alphabets and orthographies were developed for many Indian languages, usually by Christian missionaries.

16

How can I learn an Indian language?

With a resurgence of interest in American Indian culture, a number of universities and public schools, particularly in the West, are teaching Indian languages. Although some Indian languages are written, dictionaries and grammars of these languages are often designed for use by linguists.

17

What national organizations are there of Indians?

There are a number today, representing a variety of Indian interests. The two largest, whose activities cover the widest spectrum, are the National Tribal Chairmen's Association, 1701 Pennsylvania Avenue, N.W., Suite 406, Washington, D.C. 20006 and the National Congress of American Indians, 1346 Connecticut Avenue, N.W., Washington, D.C. 20036. The National Tribal Chairmen's Association represents tribes recognized by the Federal Government. The National Congress of American Indians represents Indians whose tribes are recognized by the Federal Government and Indians that live in the general population.

0016

THE LEGAL STATUS OF INDIANS

18

Are Indians "wards of the Government?"

No. The Federal Government is a trustee of Indian property, not the guardian of the individual Indian. The Secretary of the Interior is authorized by law in many instances to protect the interests of minors and incompetents, but this protection does not confer a guardian-ward relationship.

19

Must Indians stay on reservations?

No, they can move about as freely as other Americans.

20

Do Indians get payments from the Government?

There is no automatic payment to a person because he is an Indian. Payments may be made to Indian tribes or individuals for losses which resulted from treaty violations or encroachments upon lands or interestes reserved to the tribe by the Government. Tribes or individuals may receive Government checks for income from their land and resources, but only because the assets are held in trust by the Secretary of the Interior and payment for the use of the Indian resources has been collected by the Federal Government.

21

Are Indians citizens?

Yes. The Congress, on June 2, 1924, extended American citizenship to all Indians born in the territorial limits of the United States. Before that, citizenship has been conferred upon approximately two-thirds of the Indians through treaty agreements, statutes, naturalization proceedings, and by "service in the Armed Forces with an honorable discharge" in World War I.

22

May Indians vote?

Yes, on the same basis as other citizens of their respective States.

In 1948, disenfranchising interpretations of the Arizona Constitution were declared unconstitutional by the Arizona Supreme Court, and Indians were permitted to vote as they had been in most other States. A 1953 Utah State law declared that persons living on Indian reservations were not residents of the State and could not vote. It was repealed several years later. Maine Indians, not under Federal jurisdiction, were given the right to vote in 1954. New Mexico followed Arizona's lead in 1962.

Today, civil rights legislation is designed to prevent violations of an Indian's—as well as a non-Indian's Constitutional rights.

Qualifications for voting in Indian tribal elections have no relationship to the right of the Indian to vote in national, State, or local elections open to citizens in general. So far as tribal elections are concerned, voting rights may be restricted by tribal resolutions or ordinances.

23

May Indians hold Federal, State, and local elective office?

Yes, and Indian men and women have held responsible elective and appointive posts at all levels of government. Charles Curtis, a

0017

Kaw Indian, served as Vice President of the United States under President Herbert Hoover. Ben Reifel, a Sioux Indian from South Dakota, served five terms in the U.S. House of Representatives. Indians have been elected to the Congress from time to time for more than 60 years. In addition, Indians are serving in a number of State legislatures. Others have been elected to State court benches, become justices of the peace, clerks of State supreme courts, county attorneys, and have served in other county and city posts. In particular, Indians are increasingly winning elections to local school boards.

24

May Indians own land?

Yes, they may.

Indian lands are owned by Indian tribes and individual Indians. Nearly all the lands of Indian tribes, however, are held by the United States in trust for a particular tribe, and there is no general law that will permit the tribe to sell its land. Individual Indian lands are also held in trust or restricted status. However, upon his request an individual Indian may sell his land if the Secretary of the Interior or his representative determines this is in the Indian's long-range best interest.

Should an individual Indian wish to extinguish the trust title to his land and hold title like any other citizen, he may make application to the Secretary of the Interior or his authorized representative. If it is determined that he is capable of managing his own affairs, his request will be granted and the trustee restrictions will be removed.

If an Indian wishes to buy "non-trust" land and has the money to do so, he may buy it and hold the same type of title to it as would any other American.

25

Do Indians pay taxes?

Yes, they pay local, State, and Federal taxes the same as other citizens unless a treaty, agreement, or statute exempts them. Most tax exemptions which have been granted apply to lands held in trust for Indians and to income from such land.

26

Do laws that apply to the non-Indian apply to the Indian as well?

The Indian, like the non-Indian, is, in general, subject to Federal, State, and local law—unless he is on an Indian reservation. There only Federal and tribal laws apply, unless the Congress has provided otherwise.

Alaska, California, Iowa, Kansas, Minnesota (except the Red Lake Reservation), Nebraska (except the Omaha Reservation), New York, Oregon (except the Warm Springs Reservation), and Wisconsin all have jurisdiction over Indian reservations because of a Congressional act of August 15, 1953. Four other States, Florida, Idaho, Nevada, and Washington have assumed jurisdiction in whole or in part over Indian reservations through their own legislative action under authority of this same act.

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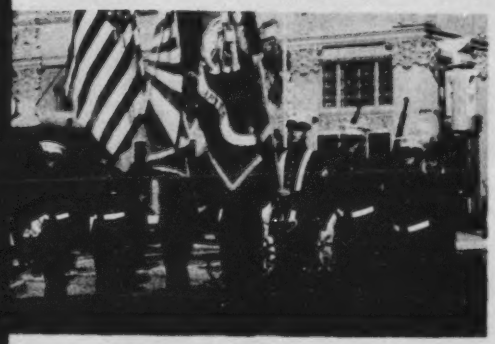
On reservations where only Federal and tribal laws apply, Federal jurisdiction is limited, applying to a limited number of the more serious offenses: Murder, manslaughter, rape, incest, assault with intent to kill, assault with a dangerous weapon, arson, burglary, robbery, larceny, carnal knowledge, assault with intent to commit rape and assault resulting in serious bodily injury. In addition to the specific crimes mentioned above, the general laws of the United States apply to Indians as they do to other citizens. These include protection of the mails, illegal use of narcotics, and other related statutes.

The great body of lesser crimes, however, is solely within the jurisdiction of tribal courts. Where tribes have failed to establish codes of laws and tribal courts, a code of offenses and an Indian court have been provided by the Secretary of the Interior.

27

Are Indians subject to service in the Armed Forces?



Indian Cadet Color Guard in a Veterans Day parade at Phoenix, Ariz. Left to right: Robert Gilson, Apache; Martin Talas, Hopi; Tim Claw, Navajo; Al Bedonic, Navajo; Steven Wapalia, Hopi; Sam Leslie, Hopi; Brandon Myers, Pima. Company Commanders are Franci Shrum, Hualapai and Guidon Beaver Cloud Tapaja, Hualapai.

Indians are subject to the same laws and requirements as to military service as are all other citizens.

In World War I (1917–18) more than 8,000 served in the Army and Navy, 6,000 by voluntary enlistment. This demonstration of patriotism was one of the factors that caused the Congress to pass the Indian Citizenship Act of 1924.

In World War II (1941–45), 25,000 Indian men and women served in the Armed Forces, the large majority as enlisted personnel in the Army. They fought on all fronts in Europe and Asia winning (according to an incomplete count) 71 awards of the Air Medal, 51 of the Silver Star, 47 of the Bronze Star, 34 of the Distinguished Flying Cross, and two of the Congressional Medal of Honor. Probably the most famous Indian exploit was that of Navajo Marines who used the Navajo language as a battlefield code which the Japanese could not break. During the Korean conflict, an Indian won the Congressional Medal of Honor. Since World War II, records have not been kept by ethnic breakdown.

However, the Department of Defense estimates that over, 41,500 Indians are believed to have fought and served in Southeast Asia over the past decade. Of that number, about 10,900 Indians are believed to have served in the Army, 24,000 in the Navy, 2,500 in the Marines, and 5,200 in the Air Force.

According to Veterans Administration estimates, there are about 74,900 American Indians among the Nation's veteran population who receive, for various reasons, some $15 million annually.

28

What affect has civil rights legislation had on American Indians?

Indians are protected under all civil rights legislation as are all other American citizens. The Civil Rights Act of 1968 affords special provisions that protect individual Indians against arbitrary acts by their tribal governments. Present civil rights legislation give Indians the machinery to combat overt acts of discrimination.

0019

Private groups of Indians are now concerned with the more subtle ways in which Indians find themselves given less than fair treatment and are increasingly taking steps to make their views felt.

29

May an Indian hunt and fish without a license?

No treaty or law of general application governs the hunting and fishing rights of all Indians. Some tribes, in their treaties with the United States, reserved the right to hunt and fish on their own reservations or at "usual and accustomed" places or on "open and unclaimed" lands of the United States away from the reservations. In the absence of these provisions, the general rule is that Indians who hunt or fish are, like non-Indians, subject to the laws of the State.

30

May Indians buy alcoholic beverages?

In off-reservation areas, Indians have been able to buy alcoholic beverages under the same laws and regulations as non-Indians since 1953. Federal prohibitions still remain in force on Federal Indian reservations unless the tribe has exercised the power of local option to legalize the introduction, possession, and sale of intoxicants subject to State laws and tribal requirements. Some 86 tribes have chosen to exercise this right.

31

Does the United States Government still make treaties with Indian?

No. The negotiation of treaties with Indian tribes ended in 1871 by Congressional action. Since that time, agreements with Indian groups have been made by Congressional acts, Executive orders, and executive agreements.

The treaties that have been made often contain obsolete commitments which either have been fulfilled or have been superseded by Congressional legislation after consultation with the tribe or tribes concerned. Particularly in recent years, the Government has provided educational, health, welfare, and other services to tribal Indians to an extent far beyond that required by treaties. Several large Indian groups have no treaties and yet share in the many services for Indians financed by annual appropriations by the Congress.

A five-volume work available in most large law libraries, one volume of which contains treaties signed by Government negotiators with Indians, is *Indian Affairs, Laws and Treaties.* Now out of print, it was compiled, annotated, and edited by Charles J. Kappler and published by the Government Printing Office. However, one private publisher has reprinted the treaty volume as *Indian Treaties, 1778–1883.* See "Selected Reading," page 37.

National Archives and Records Service of the General Services Administration, repository of the originals of all treaties, will duplicate a treaty and send it to anyone who requests it for a fee. It will also answer questions about a specific Indian treaty. Inquiries should be directed to: Diplomatic Branch, National Archives and Records Service, Washington, D.C. 20408.

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32

Do Indian tribes have their own governments?

Most do. The governing body of the tribe is generally referred to as the tribal council and is made up of councilmen elected by vote of the adult members of the tribe and presided over by the tribal chairman. The tribal council elected in this way has authority to speak and act for the tribe and to represent it in negotiations with Federal, State, and local governments.

Tribal governments, in general, define conditions of tribal membership, regulate domestic relations of members, prescribe rules of inheritance for property not in trust status, levy taxes, regulate property under tribal jurisdiction, control conduct of members by municipal legislation, and administer justice.

Many tribes are organized under the Indian Reorganization Act (IRA) of 1934, including a number of Alaska Native villages, which adopted formal governing documents under the provisions of a 1936 amendment to the IRA. However, the passage of the Alaska Native Claims Settlement Act of 1971 has provided for the creation of village and regional corporations under State law for the purpose of managing the money and lands granted by that act. The Oklahoma Indian Welfare Act of 1936 provides for the organization of Indian tribes within the State of Oklahoma. Some tribes do not operate under these acts but are organized under documents approved by the Secretary of the Interior. Some tribes continue their traditional form of government.

33

Does the U. S. Constitution apply to tribal government?

While individual Indians have the same rights in relation to State and Federal Governments as any other citizen, several court decisions have held that restrictions found in the Bill of Rights and the Fourteenth Amendment do not apply to tribal governments. In 1968, the Congress passed the Indian Civil Rights Act which restricts tribal governments in most of the same ways that Federal and State Governments are restricted by the Constitution. Federal courts may now review the actions of tribal governments, police, and courts when suit is brought alleging that rights protected by the 1968 law have been violated.

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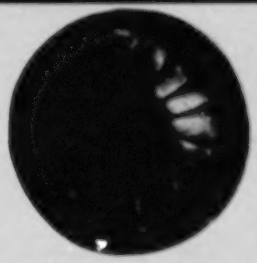

THE BUREAU OF INDIANS AFFAIRS

34
What is the budget of the Bureau of Indian Affairs?

Of the total $310.9 billion United States Government budget, $583,585,000 was appropriated for the Bureau of Indian Affairs of the Department of the Interior for fiscal year 1974. This makes the Bureau appropriations about .0019 (or a fifth of one percent) of the total Federal budget. A budget of $634,982,000 is proposed by the Bureau for fiscal year 1975. This amount is a net increase of $51,397,000 over funding for the current fiscal year.

35
How is the Commissioner of Indian Affairs appointed?

He is appointed by the President with the consent of the U.S. Senate.

36
How does an Indian qualify for Bureau of Indian Affairs services?

He generally must live on or near a reservation and be a recognized member of a tribe with whom the Federal Government has retained a special relationship or recognized as an Indian by the community in which he lives. For some services the law specifies the amount of Indian blood needed to qualify.

37
What is the position of the Bureau of Indian Affairs on religious activities of Indians?

The Bureau of Indian Affairs does not concern itself with the religious activities of Indians except to try to assure that the basic American right of freedom of religion—to which they are entitled as are all other citizens—is not denied them.

38
Does the Bureau of Indian Affairs help people who must establish proof of Indian ancestry?

The Bureau has no facilities to conduct genealogical research, but it does try to help those who can reasonably be expected to establish eligibility for tribal or Bureau of Indian Affairs benefits. Information requested will be supplied, if available, or inquiries referred to sources where it might be obtained.

39
Are there "Indian Agents" at reservations?

The term "Indian Agent" was abandoned in 1908. As Federal programs changed from "dealing" with Indians to that of administering programs among Indians the term "Superintendent" came into use. The requirements for the position of Superintendent include a broad knowledge of Bureau policies and objectives as well as extensive experience in the administrative field. These positions are usually filled through promotion of Bureau of Indian Affairs career employees.

40
To what extent are Indians employed by the Bureau of Indian Affairs?

Approxmiately 62 percent of the Bureau's employees have Indian ancestry.

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41

Are the Indians consulted in the planning and operation of Bureau of Indian Affairs programs?

Yes. Indian tribal councils and national Indian leaders are consulted in setting priorities or program objectives. They are involved in the budget process and match program objectives to tribal objectives at the local level. National objectives have similar Indian involvement. When local groups wish to do so and have the capability of undertaking programs administered in their own behalf by the Federal Government, these are turned over to them through the device of contracting.

The National Committee on Indian Education advises the Commissioner of Indian Affairs on education policy. It is made up of representatives of the Indian community. Each Bureau of Indian Affairs school has an Indian Advisory School Board made up of Indian citizens from the community the school serves. Indians are also consulted concerning appointments to responsible positions within the Bureau.

Consultation with American Indian tribes by the Bureau of Indian Affairs is constant. Here Commissioner of Indian Affairs Morris Thompson (in black suit) meets with the Apache Alliance during the National Congress of American Indians meeting in Tulsa, Okla. To Thompson's right is Wendall Chino, the head of the alliance.

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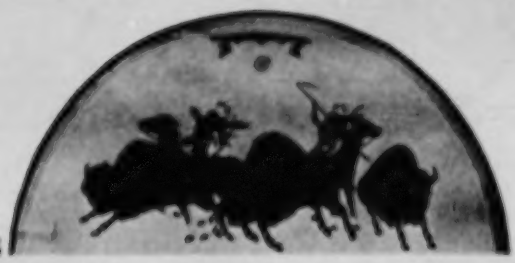

INDIAN LANDS

42

What is an Indian reservation?

An area of land reserved for Indian use. The name comes from the early days of Indian-white relationships when Indians relinquished land through treaty, "reserving" a portion for their own use. Reservations have been created by treaties, Congressional acts, Executive orders, and agreements.

43

How much land is held in trust for Indians by the Government?

Slightly more than 50.4 million acres (over 40 million for tribes and 10.4 million for individual Indians), most of which is in Indian use. In addition, nearly 2.1 million acres of Government-owned land is under the administration of the Bureau of Indian Affairs for the use and benefit of Indians. This excludes the 40 million acres in the process of selection by Indians, Aleuts, and Eskimos under the Alaska Native Claims Settlement Act of 1972.

Indian reservations range in size from tiny settlements in California of only a few acres to the Navajo Reservation of about 14 million acres in Arizona, New Mexico, and Utah, which is as large as several States combined. Other than the Navajo, there are only 10 reservations with more than a million acres. Four are in Arizona, two each in Washington and South Dakota, and one each in Wyoming and Montana.

44

How many Indian reservations are there?

In 1974, there were 266 Indian reservations under Federal jurisdiction plus many locations involving scattered pieces of land maintained in Federal trusteeship for Indians, Aleuts, and Eskimos. In addition, the Indians, Aleuts, and Eskimos in Alaska are in the process of organizing village and regional corporations, establishing village site selection rights, applying for allotments, and taking such other actions provided under the Alaska Native Claims Settlement Act of 1972 prior to making their final selection of some 40 million acres awarded to them under the act.

While many Indian areas (such as the pueblos of New Mexico, the colonies of Nevada, and the rancherias of California) are not ordinarily referred to as "reservations," for all practical purposes that is what they are and they are included in the count of reservations.

45

How is Indian land used?

Land is used as a place for Indians to live and the base for economic development that supports those Indians. Land is used to grow agricultural crops, timber, graze livestock, and develop natural resources. It also supports a wide variety of recreational, commercial, and industrial enterprises.

Indian lands are managed for the greatest possible economic return while preserving them as a base asset. This management includes

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proper conservation practices, environmental control, protection measures, and the latest techniques of forest management. Land use planning services are provided to insure development of the land for income production while promoting the safety and welfare of the community.

46

How much money do Indians receive from their lands?

The total gross value from agricultural production on Indian reservations in 1972 was approximately $462.3 million. This includes crop production, livestock production, and direct use of fish and wildlife by Indians.

Gross production provided $274.4 million to Indian operators. Thirty-five million dollars was received by the Indians from rents and permits.

In addition, income from mineral rentals, bonuses, royalties, and other sources produced $36.9 million during fiscal year 1973. Principal minerals produced on Indian lands are oil, gas, uranium, sand, gravel, phosphate, limestone, coal, copper, lead, zinc, and gypsum.

Approximately 976.3 million board feet of timber were cut during fiscal year 1973 from Indian lands. The sale of timber produced $57 million to Indians during that period. Tribal sawmills processed 198 million board feet during calendar year 1973. In addition to these direct uses of timber, it is estimated that about 99 million board feet were cut by Indians for free use by themselves: Fuel, house-logs, posts, and poles. The value of free use timber was estimated at $1,076,800.

Commercial, industrial, and recreational land uses by private developers on a lease basis produced $7.3 million in revenues during fiscal year 1973. Indian tribes and cooperating developers use the reservation resources and the people to produce revenue through wages and the sale of products. In addition, recreation use permits gave $4.1 million to tribes in calendar year 1972. More emphasis is being placed on the nonagricultural aspects of the many reservation economies as they seem to have the greatest potential for increased employment, optimum use of natural resources, and seasonally balanced income and employment.

47

Do lands and resources support those living on Indian reservations?

A few reservations have enough resources to support their Indian residents. These are places where population pressures do not exceed the resources available. The Colorado River Indian Reservation in Arizona is a good example.

The majority of Indian reservations cannot support the rapidly growing population dependent upon them. Needed is more intensive agriculture, use of the land for the greatest economic gain, and an increase in conservation practices.

In addition, industries and businesses are needed on or near many of the Indian reservations to give diversification. Hope for the

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Indians on the reservations of the future lies in the economic development of all of the potential of their natural—including recreational—and industrial resources.

48

Does the Federal Government help Indians protect their environment?

Yes, such protection is inherent in the trust responsibility of the Federal Government. Further, the Secretary of the Interior—as head of a Federal Agency to whom the Commissioner of Indian Affairs reports—is subject to the National Environmental Policy Act of 1969. The Congress, by an act of June 2, 1970, further emphasized the need for protection and enhancement of the Indian environment by requiring surface leases on their trust lands for such pursuits as agriculture and recreation to contain environmental protection provisions.

Because of the trust responsibility delegated to the Bureau of Indian Affairs and special requirements imposed by the Congress, the Bureau has programs that help Indians protect their environment.

49

Do Indians welcome tourists to their lands?

Tourism is an important industry to some Indian tribes, although others give it minimal attention. In recent years, tribal groups have become increasingly active in the development of tourist facilities and recreational attractions. Tribal groups now own 16 lodges or motels, and a number of campgrounds.

50

Which are the largest Indian reservations?

The ten largest Indian reservations in order of size, are: Navajo, 13.8 million acres; Papago, 2.7 million acres; Hopi, 2.4 million acres; Wind River, 1.88 million acres; San Carlos, 1.8 million acres; Fort Apache, 1.6 million acres; Pine Ridge, 1.6 million acres; Crow, 1.5 million acres; Cheyenne River, 1.4 million acres; Yakima, 1.1 million acres.

51

How do Indians get redress from land inequities?

A law was enacted August 13, 1946, creating the Indian Claims Commission. This Commission was to consider claims of Indian tribes, bands, or other identifiable groups for monetary judgments—usually based on past land transactions between the groups and the United States Government—against the United States that had accrued up to the date of the act. No personal claims of individual Indians were to be considered. All tribal claims had to be filed with the Commission by August 13, 1951.

First, the tribe must prove that it owned land that was taken. If it can, then determination is made of the acreage taken, the value at the time of taking, and the amount already paid for the land. Determination of allowable gratuitous offsets is made in the final stage, and the case is complete unless an appeal is filed. Such offsets are expenditures made for the benefit of the tribe by the United States when it was under no fixed obligation to do so.

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The Court of Claims determines tribal claims that have accrued since August 13, 1946. Most of the claims filed with the Court of Claims are for mismanagement of tribal trust funds and trust property. The Indian Claims Commission is an independent agency of the Federal Government, and the Court of Claims is a part of the U.S. Court system. Neither is a part of the Bureau of Indian Affairs nor the Department of the Interior. Neither the Bureau nor the Department participates in the litigation of the claims before the Indian Claims Commission.

52

How long does it take for an Indian tribe to get money for land taken unfairly or for insufficient payment?

An average of 15 years. A claims case may include researching records sometimes more than 150 years old, preparing for and attending hearings, filing motions and briefs, and disposing of appeals.

When a claim is settled with an award, the Congress is asked to: 1) Appropriate funds to cover the award; 2) Authorize the money to be spent in accordance with the provisions of an act of October 19, 1973 (P.L. 93–134).

If a per capita distribution from the judgment funds is authorized, a roll of persons eligible to share in the payment is prepared by the Secretary of the Interior. Each person who wishes to share in the distribution must furnish satisfactory proof during a designated enrollment period that he is eligible to have his name placed on the roll.

Tribes with both land and resources are encouraged to spend a portion of their judgment funds in comprehensive development projects for long-range benefits to the tribe and its members. Such projects are planned by the tribe and may include programs in housing, sanitation, employment and educational opportunities, investment, and other enterprises that will increase the tribal income.

53

How much money has been awarded Indian tribes because of claims involving Indian land?

As of May 28, 1974, 419 dockets (69 percent) of claims brought before the Indian Claims Commission, most of which involved land, have been completed—237 with awards totaling slightly more than $486 million and 182 by dismissal. The remaining 192 claims (31 percent) are pending in various stages of litigation.

For information about the Indian Claims Commission write to the Office of the Clerk, Riddell Building, 1730 K Street N.W., Washington, D.C. 20006.

54

Is the amount of land held by Indian tribes increasing or decreasing?

In the past ten years, it has increased. Two tribes of Indians have been awarded sizeable pieces of land by the Federal Government. The Taos Pueblo was awarded 48,000 acres of land that had been a part of Carson National Forest, New Mexico, on December 15, 1970. In May 20, 1972, 21,000 acres of land in the State of Washington were restored to the Yakima Tribe. Under terms of the Alaska Native Claims Settlement Act, Alaska Natives will soon have one-twelfth of all the land in the State of Alaska.

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55

Who builds and maintains roads on Indian reservations?

Indian reservations include about 100,000 miles of public roads. The Bureau of Indian Affairs road system contains 22,000 miles of roads on 177 reservations in 22 States. The balance consists of interstate, State, and county highways.

Roads built and maintained by the Bureau of Indian Affairs serve Indians and Indian lands which other Government agencies have been unable to serve. Funds are provided through authorization of the several Federal-Aid Highway Acts.

Land that Indians fought to keep and upon which their religion may depend is dear to the hearts of many of them. Here some Indians survey Nez Perce tribal lands at Lapwai, Idaho.

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THE ECONOMIC STATUS OF INDIANS

56

How do most Indians earn a living?

In just about as many different ways as the non-Indian. This is particularly true of Indians living away from reservations, who are found to be engaged in practically the full range of trades, professions, and occupations.

At one time, Indians living on reservations tended to depend on "resources work"—use of tribal and individual lands for farming, stockraising, or timber production. Some supplemented their income by occasional wage work on nearby farms and ranches, either seasonal or year-round, or in neighboring towns.

Today, an important program of the Bureau of Indian Affairs is an accelerated attempt to establish industrial plants and commercial enterprises on the reservation. Over 245 industries have been located on Indian reservations.

57

What is the average income of Indians?

In 1970, the average per capita income of all Indians in the United States was $1,573, according to the Census. The average per capita income for rural Indians was $1,140. The average per capita income for urban Indians was $2,108.

58

How many Indians are considered to be living in poverty?

In 1970, 38 percent of all Indians were considered to be living on incomes that were below what was then considered to be the "poverty level." Forty-eight percent of all rural Indians were living on incomes below this same level, and 26 percent of all urban Indians were living on similarly inadequate incomes.

59

What is the unemployment rate of Indians?

The average unemployment rate on Indian reservations as of March 1973 was 37 percent, with an additional 18 percent employed in merely temporary or seasonal jobs. The national unemployment rate at that same time was about five percent.

60

What are the basic causes of poverty among Indians where it exists?

There are many causes. An important one is that much of the Indian land base on reservations is not sufficiently productive to provide a decent livelihood for the population it must support through farming, stockraising, or timber production alone. Another is that some Indians prefer to lease their lands rather than develop or operate such lands themselves and thereby achieve greater income. Other reasons are scarcity of industrial or commercial jobs nearby, lack of capital to start new enterprises, and the need of many Indians for more education and training to fit them for better paying jobs.

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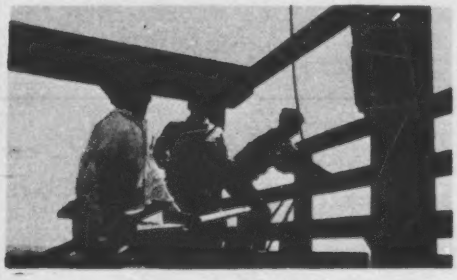
61

What is the Bureau of Indian Affairs doing to provide greater economic opportunity for Indians?



Tourism helps a number of Indian economies. Here members of the Standing Rock Sioux Tribe construct new bleachers on their rodeo grounds.

Reservation Resource Development. Several Bureau functions enable the Indians to make better use of reservation resources. These include help in land and mineral use, forest and range management services, soil and moisture conservation advice and guidance, and other developmental services.

Industrial Development. The Bureau is encouraging the location of industries on or near reservations to provide job opportunities to those Indians who do not wish to leave the reservation areas. It works cooperatively with Federal, State, and tribal agencies, civic bodies, and private enterprises to accomplish this, and contracts for studies to determine the feasibility of development projects. In fiscal year 1973, over $35 million in Indian payrolls resulted from the Bureau of Indian Affairs Industrial Development Program in Indian country.

Employment Assistance. The Bureau conducts a program of employment assistance which gives opportunities to Indian people who wish to relocate to urban communities or remain in their home area, on or near a reservation, to obtain employment or Adult Vocational Training. Training is provided in school-type or On-the-Job Training programs.

Employment Assistance involves not only job placement and training for Indians, but also financial help and counseling. These services are available whether or not the Indian applicant elects to relocate to an urban area or to remain in his home area. From the beginning of the program in 1952 to the end of fiscal year 1973, over 55,750 Indian people have been given help toward Direct Employment.

Adult Vocational Training helps eligible Indians acquire skills which will enable them to compete successfully in the labor market. By the end of fiscal year 1973, more than 42,398 Indians had received the benefits of this program. An additional 15,809 Indian people have been given help through On-the-Job Training programs located on or near Indian Reservations.

62

What Government agencies beside the Bureau of Indian Affairs help Indians?

Federal agencies other than the Bureau of Indian Affairs spent more than $463,770,000 on various programs from which Indians received direct benefits in fiscal year 1974. Funding included:

Department of Health, Education, and Welfare	$264,710,000
Office of Education ($46,025,000), Health Services and Mental Health Administration ($218,685,000)	
Office of Economic Opportunity	62,800,000
Work Incentive Program (Labor), Head Start, Neighborhood Youth Corps (Labor), Community Action, Job Corps, Operation Mainstream (Labor), New Careers (Labor), Concentrated Employment Program, Job Opportunity in Business Sectors	

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Department of Housing and Urban Development ------ Metropolitan Development Comprehensive-Planning Grants, Model Cities and Governmental Relations, Alaska Housing ($1,500,000), Low Rent Public Housing ($31,500,000)	$4,800,000
Department of Agriculture ------ Farmers Home Administration, Research Service, Stabilization and Conservation Service ($3,165,000), Rural Electrification Administration ($4,533,000), Soil Conservation Service, Food and Nutrition Service ($15,600,000)	26,584,000
Veterans Administration ------	16,300,000
Small Business Administration ------	15,234,000
Department of the Interior ------ Solicitors Office, Bureau of Sport Fisheries and Wildlife ($3,824,000), Bureau of Reclamation ($8,386,000), Geological Survey	14,803,000
Department of Labor ------ Manpower Development and Training Activities	6,202,000
Department of Commerce ------	3,113,000

63

Is Indian housing being improved?

Yes. Tribal governments and tribal housing authorites are now being helped by the Bureau of Indian Affairs and by the Department of Housing and Urban Development (HUD) to develop and manage public housing programs until they have the experience and staff to operate on their own. As of June 30, 1973, some 138 tribes have established housing authorities.

Three types of public housing programs are in use on Indian reservations—conventional low-rent, mutual-help, and Turnkey III. In each of these programs, the local Indian housing authority and HUD enter into a contract through which HUD gives financial assistance for housing to be rented at rates based on the low-income occupants' ability to pay.

Conventional low-rent and Turnkey III programs in Indian communities operate the same as they do in non-Indian communities. The local housing authority (with HUD) approval of plans, specifications, and costs, contracts with a private developer and in some cases an Indian housing development enterprise. These contracts are called "annual contributions contracts."

In conventional low-rent housing, the dwellings are rented to low-income families with HUD's financial assistance payments being made over the 40-year period during which the development cost of the project (financed by the local housing authority's sale of bonds to private investors) is retired. In Turnkey III projects, the dwellings are rented for a 25-year period during which the occupants can earn the right to own their dwelling after the 25 years by performing their own maintenance.

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Improved housing for Indians is coming about through cooperative efforts of Indian tribes and their housing authorities, the Department of Housing and Urban Development, and the Bureau of Indian Affairs. Here is a development at Pine Ridge, S. Dak., home of the Oglala Sioux Tribe.

In the mutual help program, HUD provides financial assistance to the Indian housing authorities. The participating Indian families donate their own labor as a down payment and perform their own maintenance to permit a reduction in the monthly payment for the dwelling. This program was devised by HUD and the Bureau.

As of June 30, 1973, some 15,500 HUD assisted units had been completed and approximately 3,200 units were started the same year. In addition, about 1,000 units a year are built on Indian lands through conventional housing programs such as those of the Veterans Administration, Federal Housing Administration, Farmers Home Administration, and tribal credit programs.

The Bureau of Indian Affairs operates a Housing Improvement Program intended to improve the housing of needy Indian families who do not qualify for other housing programs. Since it was introduced in fiscal year 1964, through fiscal year 1973, nearly 19,650 homes have been improved or provided. Some 4,600 additional homes are expected to be improved or constructed during fiscal year 1974.

Water and sanitation facilities for Indian homes are generally provided by the Indian Health Service of the Department of Health, Education, and Welfare. (See question number 83.)

64

May Indians get help under Social Security?

Indians who have worked under Social Security are entitled to the same coverage as non-Indians. Indians can also receive public assistance under the Social Security Act through their county departments of public welfare on the same basis as non-Indians under similar circumstances. "Public Assistance" refers to aid to families with dependent children. Indians are also eligible for the Supplemental Security Income program of the Social Security Administration for people 65 years of age or over, people who are blind or disabled.

65

May Indians get welfare assistance from the State or the Federal Government?

Indians living away from reservations are eligible for general assistance from local welfare agencies on the same basis as non-Indians. In some States, Indians living on reservations also receive general assistance on the same basis as non-Indians. In other States, general assistance is not provided to Indians living on reservations. In these latter States, general assistance is given to needy Indians by the Bureau of Indian Affairs, or, on a few reservations with substantial resources, by tribal councils using tribal funds.

66

What part do arts and crafts play in the Indian, Eskimo, and Aleut economies?

The arts are an integral part of Native American life and economy. Over 10,000 Indian, Eskimo, and Aleut craftsmen earn part or all of their annual income from production and sale of a wide variety of unique handicrafts. The number of persons involved may vary from several individuals in some areas to entire villages which are sus-

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tained by marketing their silverwork, pottery, carving, and numerous other crafts.

In addition, several thousand individuals are self-employed painters, sculptors, or printmakers. These artists, craftsmen, and an increasing number of professionals in the performing arts, make an important contribution to contemporary American culture.

In establishing the Indian Arts and Crafts Board as a separate agency in the U.S. Department of the Interior in 1935, the Congress gave official recognition to Native American culture, and instructed the Board to assist Indians, Eskimos, and Aleuts to develop certain aspects of their culture to economic advantage. The Board conservatively estimates that current annual sales of Native American arts and crafts products are $50–100 million.

67

What financial resources are available to Indians?

Indians get financing from four major sources:

First, from the same institutions that serve other citizens—banks, savings and loan associations, insurance companies, production credit associations, and Federal and State agencies.

Second, from tribal funds when these are available. The amount of tribal funds used to finance tribal economic development and the economic betterment of individual tribal members has more than doubled during the past seven years. Credit operations of some tribal funds include loans to members and associations of members and the financing of tribal industrial, commercial, and agricultural enterprises. Other tribes, whose funds are limited, use them to supplement funds borrowed from the United States.

Third, from a revolving loan fund authorized by the Congress and administered by the Bureau of Indian Affairs. Loans are approved only if other sources of credit are unavailable. Most loans are made to tribes for relending to members, or for the operation of business enterprises. Tribes also use funds borrowed from the revolving loan fund to encourage industries to locate on or near reservations in order to provide employment for tribal members.

Fourth, when money is appropriated by the Congress, Indian tribes and tribal members will also receive financial help through the Indian Financing Act of 1974. This act authorizes a guaranteed and insured loan program. Under the program, private lending institutions may loan to eligible Indian organizations and individual Indians and repayment will be guaranteed or insured by the United States. The program also provides for payment of interest subsidies on loans that are guaranteed or insured.

In addition, under the act, grants can be made to Indians and Indian organizations to establish or expand Indian-owned profit-making economic enterprises on or near the reservation.

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68

How many Indians have left their reservations and moved elsewhere?

Since Indians, like other Americans, are free to move as they please, their movements cannot be determined with any degree of certainty. But approximately 300,000 Indians are believed to have moved from their reservations to urban areas in the past 10 years, some with financial help from the Federal Government.

Cotton was grown and spun and woven by some Indians before the Europeans entered the new world. It is a cash crop for some today. Here a ground-rig cotton picker is at work on the Ak-Chin Tribal Farm of the Papago and Pima Indians, in Arizona.

Industry helps some Indian economies. Here a group of Chippewa women work in a blouse factory that is reservation based.

0034

INDIAN EDUCATION

69

What types of schools do Indian children attend?

Indian children attend public, private, mission, Federal boarding or day schools and schools operated by tribal groups under contract with the Bureau of Indian Affairs. According to the annual school census of the Bureau of Indian Affairs, more than 68 percent of all Indian children enrolled in school attended public schools in fiscal year 1973, about 26 percent attended Federal schools, and six percent were in mission and other private schools.

70

Why are there Federal Indian schools?

Many of the treaties between the United States and Indian tribes provided for the establishment of schools for Indian children. Congress has also provided for schools for Indian children where other educational facilities were not available. However, the Bureau of Indian Affairs encourages public school enrollment of Indian children, and operates Federal schools only for those who live in areas lacking adequate public education programs or who require boarding home care in addition to educational services. The tribes also have the option of contracting with the Bureau of Indian Affairs to operate schools, using funds appropriated to the Bureau by the Congress.

71

How many Bureau schools are there?

In fiscal year 1973, the Bureau of Indian Affairs operated 195 schools with an enrollment of 51,180 Indian, Aleut, and Eskimo children, and 19 dormitories for 3,871 children attending public schools. One hundred and four tribes or groups served by the Bureau of Indian Affairs, were represented in fiscal year 1973. Of those Indians in the Federal schools, 17,264 were in day schools and 33,672 were in boarding schools. The day schools range in size from one-room rural schools with a dozen or more pupils to consolidated elementary and high schools with an enrollment of 500 or more children.

For a list of localities with Federal schools and the number of children going to them by locality, write for "Statistics Concerning Indian Education." This pamphlet, published annually, may be obtained, free, from Haskell Indian Junior College, Lawrence, Kans. 66044.

72

Must Indian children attend school?

Generally speaking, Indian children are subject to compulsory school attendance laws. Those who live in public school districts outside Indian reservations are subject to State school attendance laws on the same basis as their non-Indian neighbors. School attendance laws are also enforced on Indian reservations by either tribal law enforcement officers or State officials. Before State officials may enforce attendance laws on Indian reservations tribal governmental

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bodies must request or approve enforcement by means of a formal tribal resolution.

73

How do the courses of study in Federal Indian schools compare to those in public schools?

The courses of study in Bureau schools are developed to meet standards established by the State in which they are located and to prepare students so that they can achieve their goals—whether this be attending the college or university of their choice, a vocational school, or immediately finding a suitable job. They also provide for the special needs of students.

These include: Special training in the English language for those who come from non-English speaking homes; enrichment courses designed to overcome educational and other cultural deficits that result from isolation and deprivation; prevocational and vocational training for students who do not go to college.

Bureau high schools are accredited with State Departments of Education and often by the regional accreditation agencies as well.

74

Are there Indian colleges?

There are no four year colleges or universities but in recent years a few Indian community colleges offering junior college programs have been initiated. The first of these is the Navajo Community College which began operation in 1969, using facilities at the Bureau of Indian Affairs residential high school at Many Farms, Ariz. The school moved to its own new campus at Tsaile, Ariz. in September of 1973. Indian community colleges were also established in 1971 on the Pine Ridge and Rosebud reservations in South Dakota. Some other tribal groups have made beginning steps in this direction.

Haskell Indian Junior College is a BIA operated school which received junior college accreditation in 1970. Located at Lawrence, Kans., it is one of the oldest Federal Indian schools in the country. It was established in 1884 and has evolved from an elementary program to a high school, then a post-secondary vocational-technical school and now a junior college. Its enrollment of about 1,200 includes students from more than 100 tribes coming from areas as diverse and distant as Southern Florida and the Arctic Circle in Alaska.

Deganawida-Quetzlecoatle University (DQU) is a Chicano United States Indian junior college located at Davis, Calif. It is governed by a board, half of whose members are Chicano and half of whose members are Indians.

75

Can Indians get help toward a higher education?

Yes. The Bureau of Indian Affairs has a program of higher education assistance which provides grants to members of its service population who need help to enable them to meet the costs of going to college. Indian students, like other citizens, are also eligible for assistance from programs administered by the United States Office of Education (HEW) and other Federal and State programs.

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In addition, special programs of assistance are offered by various schools, private organizations, and foundations. Some tribes also have their own programs.

The Bureau publishes a booklet listing scholarship opportunities for American Indians.

76

How many Indians are in college?

Approximately 13,500 Indian students received scholarship grants from the Bureau of Indian Affairs to enable them to attend colleges and universities in the 1973–74 school year. More than 100 students receiving Bureau assistance are in law school and approximately 150 are in other post-graduate programs. The total number of Indian college students is not known, but has been estimated at more than 20,000. Total appropriations provided through the Bureau for Indian higher education was $22 million in fiscal year 1974.

77

How many Indian high school graduates are there?

In 1973, there were 1,658 graduates from Bureau of Indian Affairs high schools and 346 students received certificates of completion from Bureau post-secondary schools. The dropout rate for Indian students in Federal, public, and private high schools is high. Two well-executed, in-depth studies completed in the late 60's showed a combined dropout rate of 42 percent. Since completion of these studies, various facts, including a greatly increased enrollment of Indians in colleges, indicate a lowering of the rate.

78

What opportunities do Indians have for vocational training?

Indians, as well as other Americans, are eligible for skill training and work-experience training programs conducted under the Comprehensive Employment and Training Act of 1973 and other federally funded training programs.

The Bureau of Indian Affairs makes available vocational training for those Indians who meet the eligibility requirements as set forth in Public Law 959.

Training may be institutional (school-type), apprenticeship, or on-the-job. Financial help can be given those eligible for up to 24 months of training for all vocational courses, and 36 months for registered nurses training. This includes tuition, related costs, and subsistence funds for the period of training.

In addition, the Bureau of Indian Affairs has two residential training centers, under contract to Indian organizations, to train Indian families for a more productive life. Five Federal schools or programs offer vocational training to Indian high school graduates.

The Institute of American Indian Arts at Santa Fe, N.M., is a Bureau of Indian Affairs post-high school that teaches young Indians ways in which their culture can be used in fine arts, performing arts, and crafts. Here a young Indian student learns the techniques of weaving.

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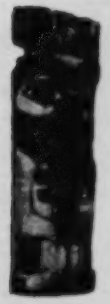

LAW AND ORDER ON RESERVATIONS

79

What police protection is available to Indians on reservations?

On reservations where State laws apply, police activities are administered by the State in the same manner as elsewhere. On reservations where State laws do not apply, tribal laws or Department of the Interior regulations are administered by personnel employed by the Bureau of Indian Affairs, or by personnel employed by the tribe, or by a combination of both.

Today, for those areas of Indian country not under State jurisdiction, nearly 900 people, mostly Indians, are engaged in law enforcement activities. More than half are employed and paid by tribes.

80

How are offenders tried?

Indian offenders against State or Federal laws are tried in State or Federal courts. Indian offenders against tribal laws or Department of the Interior law and order regulations are tried in Indian courts. Generally speaking, these Indian courts have many of the aspects of lower State courts.

Although the judges of the Indian courts may be Bureau of Indian Affairs employees, they function independently of Bureau control and are not subject to Bureau supervision in their administration of justice under either tribal laws or Departmental regulations.

81

Do other agencies have responsibility for law enforcement and criminal investigation on Indian reservations?

Yes. Certain cases may involve the FBI, the Treasury Department, and the U.S. Post Office. However, investigators from these Federal agencies usually work in cooperation with Bureau of Indian Affairs officials.

82

How does the rate of crime on Indian reservations compare with the rate of crime in all of rural America?

The rate of major crimes per 100,000 population in fiscal year 1972 was higher on Indian reservations than in rural America as a whole. The FBI reported 1,085 major offenses as known to the police per 100,000 population in rural areas. On Indian reservations 1,654 major crimes per 100,000 population were reported in the same time period. While crimes against property were much more common in rural America than on Indian reservations (the rate was 586 per 100,000 on reservations compared to 1,040 in rural areas), violent crimes were much more frequent on Indian reservations (1,068 on reservations compared to 144 in all rural areas).

27038

INDIAN HEALTH

83

What special health services does the Federal Government provide Indians?

Indians and Alaska Natives (Indians, Eskimos, Aleuts) receive health services from the Department of Health, Education, and Welfare. Such special services were authorized by means of treaties between the Indians and the U.S. Government. These citizens live, for the most part, in areas where private medical care and State health services are not available. The Congress has enacted legislation giving responsibility for raising the health level of these Americans to that of the general population to the Department of Health, Education, and Welfare and the program is supported through annual appropriations.

The Indian health program provides a full range of curative, preventive, rehabilitative, and environmental health services through an integrated system of hospitals, health centers, and health stations. It also has contractual arrangements with non-Government hospitals and health specialists, local and State health departments, to supplement direct services.

On July 1, 1955, responsibility for directing medical care and health services for Indians was transferred from the Bureau of Indian Affairs to the Public Health Service, Department of Health, Education, and Welfare. The Public Health Service organized its Indian Health Service to carry out its responsibilities in this field.

In August 1957, authorization was given the Surgeon General to provide financial assistance for construction of community hospitals and health-related facilities, serving both Indian and non-Indian, if, in the opinion of the Surgeon General, such construction constitutes the most effective way of providing medical and health services for Indians and Alaska Natives.

In July 1959, the Surgeon General was authorized to work with Indians and Alaska Natives in construction of sanitation facilities for their homes and communities. Tribal groups contribute funds, materials, and labor as they are able to do so. These authorities were subsequently redelegated to the Secretary of the Department of Health, Education, and Welfare.

Medical, hospital, and dental services are provided on a priority basis by the U.S. Public Health Service to Indians who meet certain requirements, such as tribal affiliation and medical need.

84

What are the objectives of the medical care and health services provided for Indians?

To raise the level of the health of the Indians to the level enjoyed by other Americans in a way that encourages self-reliance and independence and gives full recognition to their rights as citizens. This requires adapting the method of providing health services to the customs, traditions, temperament, and level of acculturation of each tribe and in such a way as to help them eventually assume responsibility for their own health care.

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85

Do Indians have special health problems?

Yes. Infectious and communicable diseases are more prevalent among Indians than non-Indians. This primarily reflects the effect of crowded housing, unsafe water, lack of nutritious food, and basic health knowledge.

. The most common infectious diseases among Indians are upper respiratory infections, influenza, pneumonia, dysenteries, gastroenteritis, and streptococcal infections. Trachoma, a disease virtually unknown to the general population, still affects Indian people. Otitis media (middle ear infection) ranks high among reportable diseases.

The death rate for tuberculosis, while declining remarkably, today is four times as high among Indians as non-Indians. It ranks twelfth as cause of death among Indians. The incidence rate per 100,000 is 157 compared with about 17 for the rest of the population in calendar year 1971.

86

What are the leading causes of Indian deaths?

Accidents are the leading cause of death for Indian and Alaska Native people, with an age adjusted rate of 183.0 per 100,000 population in calendar year 1971. A high percentage of traffic deaths are alcohol related. Diseases of the heart, 182.6, malignant neoplasms, 84.4, and cirrhosis of the liver, 66.8 follow accidents to make up the four leading causes of death.

87

What is the life expectancy of an Indian baby compared to other Americans?

An Indian born today can expect to live to age 64.9; the average life expectancy for the total U.S. population is estimated to be 70.9.

88

What is the suicide rate for Indians?

In 1971, the age adjusted suicide rate for Indians and Alaska Natives was 21.8 per 100,000 population as compared to the U.S. all races age adjusted rate of 11.3 per 100,000 population.

89

What is the American Indian birth rate?

The 1971 rate of 33.0 live births for each 1,000 Indians and Alaska Natives was 1.9 times as high as the U.S. all races rate of 17.3.

90

What is the infant death rate for Indians?

The infant death rate for Indians and Alaska Natives is 23.8 for every 1,000 live births, 1.2 times as high as the provisional national average of 19.2 for 1971. In 1955, the infant death rate for Indians and Alaska Natives was 62.5 compared to the U.S. all races rate of 26.4 per 1,000 live births.

91

Are the Indians consulted in the planning and operation of medical and health services for them?

Yes. In providing health services, the Public Health Service cooperates with Indian tribal organizations, and individual family members, the Bureau of Indian Affairs, and local and State health agencies. The Public Health Service makes every effort to work with tribal leaders and other Indian representatives in seeking solutions to their health problems. This is especially true in working out and

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adopting long range plans, including improvement of sanitary conditions in the homes and on the reservations. Each administrative division of the Indian Health Service at local, area, and national levels, works closely in planning and operating the health services with appropriate Indian Health Boards freely elected by the Indians.

92

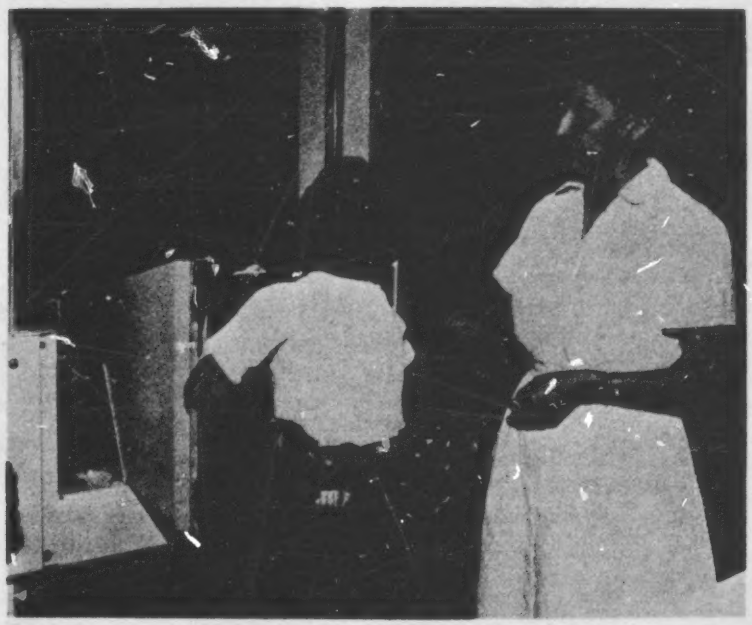
To what extent are Indians employed in the Indian Health Service?

More than half of the employees of the Indian Health Service of the U.S. Public Health Service are of Indian descent and they include physicians, dentists, professional nurses, engineers, and health educators. Many others have been trained by the Public Health Service as practical nurses, sanitarian aides, laboratory and dental technicians and dental assistants, and community health aides. In addition, many tribes supply funds for medical care and other health services for their people. Tribal health committees work actively with Indian health staff in planning health services. Paraprofessional Indian health workers, such as the medics and the Community Health Representatives, are trained by the Indian Health Service to work for the Indians under tribal contract.

93

What is the budget for the Indian Health Service?

The Indian Health Service of the Department of Health, Education, and Welfare has a budget of $247,910,000 for fiscal year 1974. A budget of $280,999,000 is proposed for fiscal year 1975.



Tuberculosis followups are an essential part of the Indian Health Service program of the Department of Health, Education, and Welfare.

0041

TO HELP INDIANS

94

How can a non-Indian college student get a summer job with the Bureau of Indian Affairs on an Indian reservation?

The majority of summer jobs of the Bureau of Indian Affairs are filled by Indian students. There are a few opportunities for others, however, when Indian applicants are not available. To be considered for summer Government jobs it is necessary to pass an examination given by the Civil Service Commission. Announcements of these may be made at local Civil Service Job Information Centers. After an applicant takes the examination and has received notice from the Commission that he has successfully passed, he should contact the Bureau of Indian Affairs office or offices of his or her choice. A list of Bureau offices is available from any one of its offices.

95

How does one get a job with the Bureau of Indian Affairs?

As is true of all Federal agencies, the requirements and procedures of the Civil Service Commission govern appointments to positions in the Bureau of Indian Affairs. Examinations are given periodically by the Commission through its various Area offices and announcements for each examination are issued explaining the qualifications required and procedures to be followed. These announcements are displayed at local first or second-class post offices throughout the country and at local Civil Service Job Information Centers.

96

What kinds of jobs that involve working with Indians exist with the Federal Government?

The jobs cover the spectrum of work dictated by specific programs. Within the Bureau of Indian Affairs they include working with tribal governments, economic development of the land base (including credit and financing work, industrial and tourism development, employment assistance and road and building skills), resource specialties (forestry, soil conservation), community service specialties (social work, law and order functions, housing specialties), functions involving protection of Indian lands (real estate services, range management, irrigation), and education (teaching,. administrative functions). In addition, procurement, budgeting, accounting, and other administrative activities must be carried out. Jobs in Indian Health Service hospitals and clinics include those of physician, dentist, nurse, nurses aide, administrative and clerical specialties.

97

What courses should a college student take who wishes to work with Indians after graduation?

It is difficult to give general career advice, since the life work one chooses depends upon individual capacity and the needs of Indian people vary from time to time and from place to place. Most educators recommend a good basic education in the field of a student's choice, plus courses in Indian studies, Indian history, or Indian awareness.

0042

98

What projects would be most useful for a group to undertake in behalf of Indians?

A non-Indian group can often get in touch with a corresponding Indian group and see what that group needs or would like. For example, a non-Indian classroom in a school can often contact a class of Indian students in a Bureau of Indian Affairs school and find a way to be of mutual help. A non-Indian church group may wish to work through an Indian church group of the same denomination. A non-Indian youth group may find a similar Indian youth group with whom it can work to achieve mutually desired goals.

A group can always offer to help a specific Indian tribe, contribute money to Indian scholarships through the college of its choice, or perhaps help urban Indians by volunteering to man an Indian center or raise money for its benefit.

Many organizations and groups immediately think of collecting used clothing or food to be shipped to Indian reservations. Such projects should be coordinated from the beginning with a tribal representative on a reservation: (1) to determine need, (2) to arrange for receipt, and (3) for distribution. Contact either a tribal council or a local agency of the Bureau of Indian Affairs during the early stages of planning. The Bureau of Indian Affairs is unable to assist in meeting the costs of shipping. A list of the names and addresses of Indian tribes recognized by the Federal Government is available from the Bureau.

99

How can one volunteer ones time to help Indians?

Most Indian groups indicate they are in particular need of technical assistance, since they have the manpower to perform actual tasks in their own behalf themselves. Some specify that they wish the services solely of Indians. Those who volunteer generally must pay their own expenses. Some of the specialities that are used on a volunteer basis are legal, fund raising, accounting, health, education, economic development and welfare.

100

Can one work as a volunteer to help Indians through the Bureau of Indians Affairs?

Federal statutes forbid the acceptance by agencies of the help of volunteers unless specific legislation enables a particular agency to do otherwise. The Bureau of Indian Affairs comes under 31 U.S. Code 665 (b) "Volunteer Service Forbidden" which states that "No officer or employee of the U.S. shall accept volunteer service for the U.S. or employ personal services in excess of that authorized by law except in cases of emergency involving the safety of human life or the protection of property."

The intent of this law is to prevent the utilization of voluntary service which might afford a basis for a future claim against the Government for wages or other compensation.

Congress has enacted specific laws for several Federal agencies which permit acceptance of voluntary service under certain circumstances. No such law presently applies to the Bureau of Indian Affairs, although the Bureau has proposed such legislation on several occasions recently, and will continue to seek such authority.

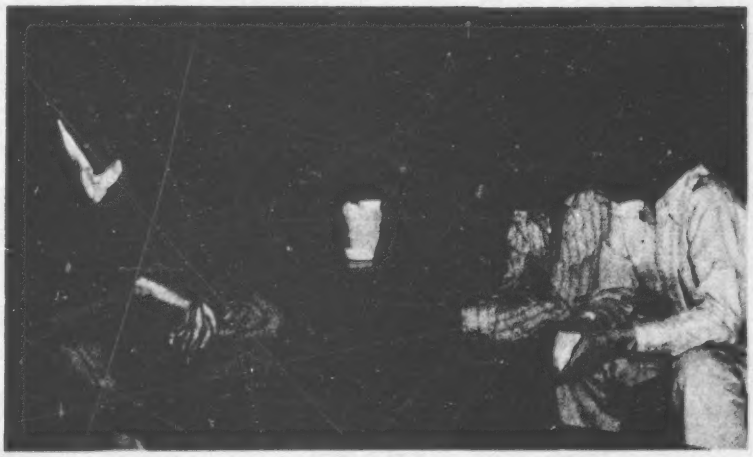
0043

101

Can one contribute money to help Indians through the Bureau of Indian Affairs?

The Commissioner of Indian Affairs will accept cash gifts for the benefit of Indians. Send check or money order to: Commissioner, Bureau of Indian Affairs, 1951 Constitution Ave., N.W., Washington, D.C. 20245. Attention: Finance Section.

A volunteer activity in behalf of Indians is All American Indian Day and Miss America Pageant conducted at Sheridan, Wyo. each year. Here Miss Indian American XVIII, Nora Begay, a Navajo from Arizona, meets Senator Clifford P. Hansen of Cheyenne, Wyo., on an official visit to Washington, D.C. Miss Indian America serves as a goodwill emissary for all Indians during her year as title holder and is accompanied in her travels by an unpaid volunteer. In this case it is Mrs. Dorothy Enzi, of Wyoming. Far right, Rose Robinson, Bureau of Indian Affairs.



Indian adults work with students in Bureau of Indian Affairs boarding schools to help them maintain some of the cultural atmosphere of their own homes. Children come to the boarding schools because there is no day school close to their homes or because their situation requires that care away from home be provided for them.

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WHERE TO LEARN MORE ABOUT INDIANS

The first and often the best place to go is to your local library. Many public libraries offer a wealth of information about Indians and Indian affairs administration. Start with encyclopedias and other reference books and then go on to books dealing with specific subjects, as your librarian may suggest. Local museums are also excellent sources of information, and frequently have Indian collections. (See page 56 for museum list.)

The U.S. Department of the Interior Library and the Smithsonian Institution Libraries maintain large collections of Indian references that are available for use by the general public at the Interior Building, Washington, D.C., and at the Museum of Natural History Building of the Smithsonian Institution, also in Washington.

The Bureau of Indian Affairs publishes informational material of a general nature and in regards to Indian programs. These are for sale by the Superintendent of Documents, Washington, D.C. 20402. (See page 59).

The Bureau's Division of Education Programs also publishes a large assortment of books on many phases of Indian life. Although most of these were designed for use in Indian schools, many persons have found them highly adaptable for use in non-Indian schools and homes. For a description and price list of these publications write: Publications Service, Haskell Indian Junior College, Lawrence, Kans. 66044.

The Indian Arts and Crafts Board, Department of the Interior, Washington, D.C. 20240, publishes information about contemporary Native American arts and crafts, including directories of Native American enterprises that market these products. A list of publications is available upon request.

The National Anthropological Archives has photographic holdings estimated at 90,000 items, among these is a general file of black-and-white prints relating to North American Indians which includes portraits of individuals and of groups as well as pictures illustrating dwellings, costumes, domestic activities, industries, and the arts. The Smithsonian will supply reproductions for a fee. For lists of negatives and for information regarding the sale of prints write: National Anthropological Archives, Department of Anthropology, National Museum of Natural History, Smithsonian Institution, 10th Street and Constitution Avenue, N.W., Washington, D.C. 20560.

Persons doing serious research in the history of the relationship of the Federal Government to Indians, and those concerned with the legal aspects of Indian administration, may find pertinent materials in the National Archives. Among the old records of the Secretary of War, the Bureau of Indian Affairs, and the General Land Office, there are papers relating to the negotiation of Indian treaties, records of annuity per capita and other payments, tribal census rolls,

0045

records of military service performed by Indians, records of Indian agents and superintendents, photographs of individual Indians and groups of Indians, and maps of Indian lands and reservations. Inquiries about using these records, or about obtaining copies of them (for which a fee is charged), should be directed to the Central Reference Division, National Archives and Records Service, Washington, D.C. 20408.

Government reports, including Congressional studies and surveys relating to Indian affairs, are generally available in large public libraries and in college and university libraries which are Federal depositories.

SELECTED READING

(Copies may be obtained from most large libraries.)

This list was selected and compiled in an attempt to assist the interested public as well as students to understand the historic, legal, and administrative situation in regards to the Indian people. Some books have been included which express current ideas and philosophies. There are many other excellent books which have had to be omitted. This is by no means a definitive list. The Bureau of Indian Affairs is in no way endorsing any of the books, but is merely attempting to present a broad spectrum of opinion.

Armstrong, Virginia I., comp. — I HAVE SPOKEN: American History Through the Voices of the Indians. Chicago, The Swallow Press, 1971.

Baird, W. David — THE OSAGE PEOPLE. (Foreword by Tribal Chairman.) Phoenix, Indian Tribal Series, 1972.

Boyce, George A. — WHEN NAVAJOS HAD TOO MANY SHEEP. (History of tribe in 1940's.) San Francisco, Indian Historian Press, 1974.

Brophy, William A. and Sophie D. Aberle — AMERICA'S UNFINISHED BUSINESS: Report of the Commission on the Rights, Liberties, and Responsibilities of the American Indian. Norman, University of Oklahoma Press, 1969.

Byler, Mary Gloyne — AMERICAN INDIAN AUTHORS FOR YOUNG READERS: A Selected Bibliography. New York, Association of American Indian Affairs, 1973.

0046

Carriker, Robert C. ---------- THE KALISPEL PEOPLE. (Foreword by Tribal Chairman.) Phoenix, Indian Tribal Series, 1973.

Cash, Joseph H. ---------- THE SIOUX PEOPLE. (Rosebud.) (Foreword by Tribal Chairman.) Phoenix, Indian Tribal Series, 1971.

Cohen, Felix S., ed. ---------- HANDBOOK OF FEDERAL INDIAN LAW. Albuquerque, University of New Mexico Press, 1971 facsimile of 1942 ed.

Collier, John ---------- INDIANS OF THE AMERICAS. New York, W. W. Norton & Co., 1947.

Costo, Rupert, *et al.* ---------- INDIAN VOICES: The First Convocation of American Indian Scholars. San Francisco, Indian Historian Press, 1970.

Debo, Angie ---------- A HISTORY OF THE INDIANS OF THE UNITED STATES. Norman, University of Oklahoma Press, 1970.

Deloria, Vine, Jr. ---------- CUSTER DIED FOR YOUR SINS: An Indian Manifesto. New York, Macmillan, 1969.

Deloria, Vine, Jr. ---------- OF UTMOST GOOD FAITH. San Francisco, Straight Arrow Books, 1971.

Deloria, Vine, Jr. ---------- WE TALK, YOU LISTEN: New Tribes, New Turf. New York, Macmillan, 1970.

Dobyns, Henry F. ---------- THE APACHE PEOPLE. (Coyotero.) (Foreword by Tribal Chairman.) Phoenix, Indian Tribal Series, 1971.

Dobyns, Henry F. and Robert C. Euler ---------- THE HAVASUPAI PEOPLE. (Foreword by Tribal Chairman.) Phoenix, Indian Tribal Series, 1971.

Dobyns, Henry F. ---------- THE PAPAGO PEOPLE. (Foreword by Tribal Chairman.) Phoenix, Indian Tribal Series, 1972.

Dobyns, Henry F. ---------- THE NAVAJO PEOPLE (Foreword by Tribal Chairman.) Phoenix, Indian Tribal Series, 1973.

0047

Federal Field Committee for Development Planning in Alaska ---------- ALASKA NATIVES AND THE LAND. Washington, D.C., U.S. Government Printing Office, 1968.

Green, Donald E. ---------- THE CREEK PEOPLE. (Foreword by Tribal Chairman.) Phoenix, Indian Tribal Series, 1973.

Gridley, Marion E., ed. ---------- INDIANS OF TODAY. (4th ed.) [n.p.], Indian Council Fires Presses, 1971.

Hagen, William T. ---------- AMERICAN INDIANS. Chicago, University of Chicago Press, 1961.

Hodge, Frederick W., ed. ---------- HANDBOOK OF AMERICAN INDIANS NORTH OF MEXICO. Westport, Conn., Greenwood Press, 1970 reprint of 1907 and 1910 eds. Two vols. published separately.

Hyde, George E. ---------- INDIANS OF THE HIGH PLAINS: From the Prehistoric Period to the Coming of Europeans. Norman, University of Oklahoma Press, 1970 reprint of 1959 ed.

Josephy, Alvin M., Jr. ---------- RED POWER: The American Indians' Fight for Freedom. New York, American Heritage Press, 1971.

Josephy, Alvin M., Jr. ---------- THE INDIAN HERITAGE OF AMERICA. New York, Alfred A. Knopf, 1968.

Kappler, Charles J., ed. ---------- INDIAN TREATIES, 1778–1883. (Original title: INDIAN AFFAIRS, LAWS AND TREATIES, Vol. II.) New York, Interland Publishing Co., 1973 reprint of 1904 ed.

Levine, Stuart and Nancy O. Lurie, eds. ---- THE AMERICAN INDIAN TODAY. Baltimore, Penguin Books, Inc., 1968.

McNickle, D'Arcy ---------- NATIVE AMERICAN TRIBALISM: Indian Survivals and Renewals. New York, published for the Institute of Race Relations by Oxford University Press, 1973.

McNickle, D'Arcy ---------- THE INDIAN TRIBES OF THE UNITED STATES: Ethnic and Cultural Survival. London, New

0048

York, Oxford University Press, 1962.

McNickle, D'Arcy ---------- THEY CAME HERE FIRST: The Epic of the American Indian. New York, Octagon Books, 1972 reprint of 1949 ed.

Meriam, Lewis ---------- THE PROBLEMS OF INDIAN ADMINISTRATION. Baltimore, Johns Hopkins University Press, 1928.

Moquin, Wayne and Charles Van Doren, eds. ---------- GREAT DOCUMENTS IN AMERICAN HISTORY. (Compilation of articles mostly written or transcribed by Indians.) New York, Praeger, 1973.

Momaday, N. Scott ---------- HOUSE MADE OF DAWN. (A Pulitzer Prize winning novel by Indian author.) New York, Harper & Row, 1968.

Momaday, N. Scott ---------- THE WAY TO RAINY MOUNTAIN. (Kiowa history.) Albuquerque, University of New Mexico Press, 1969.

Nabokov, Peter ---------- TWO LEGGINS: The Making of a Crow Warrior. New York, Apollo Editions, Inc., 1970 reprint of 1967 ed.

Pierce, Earl Boyd and Rennard Stricklan ------ THE CHEROKEE PEOPLE. (Foreword by Tribal Chairman.) Phoenix, Indian Tribal Series, 1973.

Quam, Alvina, tr. ---------- THE ZUNIS: Self-Portraits. (By the Zuni Tribe.) Albuquerque, University of New Mexico Press, 1972.

Robinson, Doane ---------- HISTORY OF THE DAKOTA OR SIOUX INDIANS. Minneapolis, Ross & Haines, Inc., 1967.

Rosen, Kenneth, ed. ---------- THE MAN TO SEND RAIN CLOUDS. (Collection of stories by Indians.) New York, Viking Press, 1973.

Shorris, Earl ---------- THE DEATH OF THE GREAT SPIRIT: An Elegy for the American Indian. New York, Simon and Schuster, 1971. (Paperback.)

0049

Sorkin, Alan L. ---------- AMERICAN INDIANS AND FEDERAL AID. Washington, D.C., Brookings, 1971.

Spicer, Edward H. ---------- A SHORT HISTORY OF THE INDIANS OF THE UNITED STATES. New York, Van Nostrand Reinhold, 1969.

Spicer, Edward H. ---------- CYCLES OF CONQUEST: The Impact of Spain, Mexico and the United States on the Indians of the Southwest, 1533–1960. University of Arizona Press, Tucson, 1962.

Steiner, Sam ---------- THE NEW INDIANS. New York, Harper & Row, 1968.

Stensland, Anna Lee ---------- LITERATURE BY AND ABOUT THE AMERICAN INDIAN. (Annotated bibliography for teachers of junior and senior high school students.) Urbana, Ill., National Council of Teachers of English, 1973.

Swanton, John R. ---------- INDIAN TRIBES OF NORTH AMERICA. St. Clair Shores, Mich., Scholarly Press, 1969 reprint of 1952 ed.

Taylor, Theodore W. ---------- THE STATES AND THEIR INDIAN CITIZENS. (Introduction by Governor of Zuni Pueblo.) Washington, D.C., U.S. Government Printing Office, 1972.

Tyler, S. Lyman ---------- A HISTORY OF INDIAN POLICY, Washington, D.C., U.S. Government Printing Office, 1974.

Underhill, Ruth M. ---------- REDMAN'S AMERICA: A History of the Indians in the United States. Chicago, University of Chicago Press, 1971 reprint of 1953 ed.

Van Every, Dale ---------- DISINHERITED: The Lost Birthright of the American Indian. New York, William Morrow & Co., 1971 reprint of 1966 ed. (Also published by Avon, 1967, in paperback.)

Wallace, Anthony F. C. ---------- THE DEATH AND REBIRTH OF THE SENECA. New York, Alfred A. Knopf, 1970.

Washburn, Wilcomb E. ---------- RED MAN'S LAND–WHITE MAN'S LAW: A Study of the Past

0050

and Present Status of the American Indian. New York, Charles Scribner's Sons, *1971.*

Washburn, Wilcomb E. ------ THE INDIAN AND THE WHITE MAN. Garden City N.Y., Doubleday, 1971 reprint of 1964 ed.

Wright, Muriel H. ---------- A GUIDE TO THE INDIAN TRIBES OF OKLAHOMA. Norman, University of Oklahoma Press, 1971 reprint of 1951 ed.

Serious scholars might wish to consult the annual reports of the Commissioner of Indian Affairs. The first was issued for the year 1824, and they were published continuously through 1968 when publication was discontinued. Although long out-of-print, many libraries have these editions. Those wishing to refer to these should consult the list of U.S. Government Depository Libraries found in the *Monthly Catalog of Government Publications* in each September issue.

Another source of information is the expert testimony presented before the U.S. Indian Claims Commission. This was not published by the Federal Government, but two private publishers are in the process of publishing it. For more information, you might wish to write directly to one or both of the publishers. Their names and addresses are:

Garland Publishing Co., Inc.
10 East 44th Street
New York, N.Y. 10017

Clearwater Publishing Company
792 Columbus Avenue
New York, N.Y. 10025

SELECTED BOOKS FOR YOUNG READERS

The books listed below have been excerpted from an annotated bibliography prepared by the Office of Education Programs of the Bureau of Indian Affairs in January 1973 for the use of educators in Bureau operated Indian schools. The introduction to the bibliography expresses the hope that the books listed ". . . can be used to help American Indian children gain pride in their Indian heritage and in themselves. . . ." It also expresses the hope that the books ". . . will also help non-Indian children to gain a deeper understanding of their Indian brothers. . . ." It further states: "Each . . . has either been written by an Indian or has been reviewed from an Indian viewpoint. . . ."

Each book is rated suitable for primary, intermediate and junior high school students. High school students are advised to consult the "Selected Reading" list which was prepared for adults. (See page 35.)

0051

Anderson, Lavere ---------- SITTING BULL: Great Sioux Chief. Champaign, Ill., Garrard, 1970. A fast paced, very readable book about Sitting Bull. Good illustrations. (pri-int)

Baker, Betty ---------- LITTLE RUNNER OF THE LONGHOUSE. New York, Harper & Row, Inc., 1962. Life among the Indians living in the Northeastern section of the United States in a pre-modern period. (pri)

Balch, Glenn ---------- HORSE OF TWO COLORS. New York, Thomas Y. Crowell Co., 1969. The story of Mots-kay and Pensook's daring escape from the Spaniards and of their long, difficult and tragic journey to their homelands (Nez Perce). (int)

Baldwin, Gordon C. ---------- ANCIENT ONES. New York, Norton & Company, Inc., 1963. Well written and interesting reference on archaeology of the Basketmakers and Cliff Dwellers of the Four Corners Country. Well documented. Good glossary and index. (int-jr)

Berke, Ernest ---------- THE NORTH AMERICAN INDIANS. Introduction by Frederick J. Dockstader. New York, Doubleday, 1963. A rich panorama of American Indian life and legend from New England to the Far West. The principal tribes, their beliefs, customs, dress, housing, and handicrafts. (int)

Blassingame, Wyatt ---------- SACAGAWEA: Indian Guide. Champaign, Ill., Garrard Publishing Co., 1965. The story of the kidnapping of a Shoshone Indian girl by the Hidatsa Indians and her trip to the Pacific Northwest with the Lewis and Clark expedition. (int-jr)

Bleeker, Sonia ---------- APACHE INDIANS. New York Morrow, 1951. The author touches upon all aspects of the lives and fortunes of the Apaches; character of settlements, customs, wars, train-

0052

ing of Apache boys and girls, history of the tribe and famous leader, the legendary Geronimo. (int)

Bleeker, Sonia ---------- *THE CHEROKEE: Indian of the Mountains.* New York, Morrow, 1952. The story of the powerful Cherokee and their life before and after the white man's coming. The lands inhabited by this tribe spread over what is now the States of Kentucky, Virginia, West Virginia, Tennessee, Alabama, Georgia, and both Carolinas. (int)

Bleeker, Sonia ---------- CHIPPEWA INDIANS: Rice Gatherers of the Great Lakes. New York, Morrow, 1955. The Chippewa followed a life of unvarying seasonal travel; spring, at the maple sugar groves; summer, on the lake shore; autumn, working in the rice fields; winter, deep in the protective forests. Through the Crane family's activities, the way the Chippewa lived is portrayed. (int)

Bleeker, Sonia ---------- CROW INDIANS: Hunters of the Northern Plains. New York, Morrow, 1953. An account of the Crow Indians from their wandering buffalo hunting existence before the white man came to their present day reservation life. Describes, among other things, various uses made of the buffalo, organization of the buffalo hunts after the introduction of the horse, dress, customs and legends of these Indians. (int)

Bleeker, Sonia ---------- DELAWARE INDIANS: Eastern Fishermen and Farmers. New York, Morrow, 1953. The fishing, clamming, hunting, and canoeing of these Indians who lived near the Atlantic Ocean and along the Delaware River are described. The tribe's typical habits and customs, legends, and ceremonies are presented through the eyes of one particular family and its children. (int)

0053

Bleeker, Sonia ..... HORSEMEN OF THE WESTERN PLATEAU: The Nez Perce Indians. New York, Morrow, 1957. The work and play of Spotted Salmon and his tribe, whose lands were in our Northwest, his courtship of Sunflower Girl, and the legends told by his elders about Coyote, the tribal hero—all these are woven into this account of life among the Nez Perce. (int)

Bleeker, Sonia ..... INDIANS OF THE LONG HOUSE: The story of the Iroquois. New York, Morrow, 1950. The Iroquois Indians are examined in detail, and the chapters relate to their food, costumes, weapons, government, holidays, and festivals. The last chapter is devoted to the tribe's status today. It gives us a good characterization of the Iroquois before the Europeans changed their way of living. (int)

Bleeker, Sonia ..... MISSION INDIANS OF CALIFORNIA. New York, Morrow, 1956. The life and history of these Southern California Indians, before and after the arrival of the Spaniards, is presented through the eyes of a ceremonial singer. (int)

Bleeker, Sonia ..... THE NAVAJO. New York, Morrow, 1958. Story about a young Navajo boy and the difficulties he faces in growing up. He is a good painter but must decide whether his dreams or his responsibilities are more important. Very good. Not only tells a story, but it also includes facts on customs and traditions of Navajos. (int)

Bleeker, Sonia ..... PUEBLO INDIANS: Farmers in the Rio Grande. New York, Morrow, 1955. Young Hawk, living in a time before the white man came, is the chief's son, and it is around him that the activities of the small Rio Grande Pueblo swing. There are

trading trips, corn planting, rabbit hunting, women's work, the seasonal dances, etc. Finally, there is news of the first Spaniards' approach; and the last chapters are a telescoped history of the tragedy of conquest and present day life in a pueblo. (int)

Bleeker, Sonia ---------- SEA HUNTERS: Indians of the Northwest Coast. New York, Morrow, 1951. The Northwest Coast Indians' existence depended on the creatures of the sea. The men were fierce fighters in their wars with other tribes, but first of all they had to be skilled fishermen and hunters. This book includes manners, customs, and ceremonials, as well as fishing and hunting. (int)

Bleeker, Sonia ---------- SEMINOLE INDIANS. New York, Morrow, 1954. An account of the past and present life of the Seminole Indians. The events of the early chapters are seen through the eyes of Little Owl, who later became the famous chief, Osceola. The tragic history of the Seminole Wars is followed by an account of the forced removal of thousands of Seminole from Florida to lands beyond the Mississippi. (int)

Bleeker, Sonia ---------- THE SIOUX INDIANS: Hunters and Warriors of the Plains. New York, Morrow, 1962. A story of the life of the Sioux Indians. (int)

Brandon, William ---------- THE AMERICAN INDIAN. Adapted by Anne T. White. New York, Random House, 1963. An adaptation for young readers of AMERICAN HERITAGE BOOK OF INDIANS. (jr)

Chafetz, Henry ---------- THUNDERBIRD, AND OTHER STORIES. Illustrated by Ronni Solvert. New York, Pantheon, 1964. Red and black illustrations in the style of Indian sand paintings, on

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brown paper, and a sparse, unembellished storyteller's style appropriate to American Indian legend. (3-int)

Chandler, Edna W. ---------- LITTLE WOLF AND THE THUNDER STICK. Westchester, Ill., Benefic Press, 1956. Little Wolf, of the Iroquois, finds adventure and excitement on the hunting trail, at the sugar camp, at corn planting time, and at the Midwinter Festival where the False Faces dance. Little Wolf grows up to be an Iroquois brave among these Indians of the forest. (pri-int)

Clark, Ann Nolan ---------- DESERT PEOPLE. New York, Viking, 1962. A Papago boy tells of his life in the Southwest desert. (pri)

Colby, Carroll ---------- CLIFF DWELLINGS. New York, Coward-McCann, 1965. Photographs and discussions of the ruins and artifacts of the Pueblo Indians of the Southwest. Illustrated with maps. (int)

Cooke, David C. ---------- APACHE WARRIOR. New York, Norton, 1963. The story of the Apaches and their history of betrayal by the white man. Photos. (jr)

Cooke, David C. ---------- FIGHTING INDIANS OF AMERICA. New York, Dodd, 1966. Profiles of outstanding Indian leaders and warriors who fought the white man in protection of their people and lands. A combination in one volume of two separately published titles: FIGHTING INDIANS OF THE WEST and INDIANS ON THE WARPATH. (jr)

Dobrin, Norma ---------- DELAWARES. Chicago, Melmont, 1963. The story of the Delaware Indians before the coming of the white man. (pri)

Dorian, Edith ---------- HOKAHEY: American Indians, Then and Now. New York, Mc-

0056

Graw, 1957. These chapters telling the story of American Indians from the earliest times to the present, contain details about the Indians' probable origins, their migrations, languages, history and culture, and also their influence on our place names, our roads, our foods, and even on our democracy. (int-jr)

Elting, Mary ---------- THE HOPI WAY. New York, M. Evans & Co., 1969. This story tells of a Hopi-Winnebago Indian boy's return to his father's Hopi people on their reservation from the home he has known in New York City. A true story. (int)

Faber, Doris ---------- THE LIFE OF POCAHONTAS. Englewood Cliffs, N.J., Prentice-Hall, 1963. The life of Pocahontas from age 12 to adulthood. (int)

Fall, Thomas ---------- EDGE OF MANHOOD. New York, Dial Press, 1964. This is a story of a young Indian boy who is in training to pass endurance tests for manhood. It shows his thinking concerning the changes that were taking place among the Indian people. (int)

Glubok, Shirley ---------- ART OF THE NORTH AMERICAN INDIAN. New York, Harper & Row, 1964. Descriptions of different Indian art pieces. Tells not only how things were made, but the meaning behind them. (int)

Graff, Stewart and Polly Ann Graff ---------- SQUANTO: Indian Adventurer. Champaign, Ill., Garrard, 1965. The story of Squanto, friend of the Pilgrims, and how he helped them to survive in the New World. (pri-int)

Grant, Bruce ---------- AMERICAN INDIANS, YESTERDAY and TODAY. New York, Dutton & Co., 1958. An alphabetically arranged encyclopedia designed as a reference book as well as a history of the American Indian. (jr)

0057

Gurko, Mariam ---------- THE BLACK HAWK WAR. New York, Crowell, 1970. Gives a detailed account of the last futile attempt of Black Hawk, the Sac War Chief, to keep his beloved villages. (int)

Hall, Gordon Langley ---------- OSCEOLA. New York, Holt, Rinehart & Winston, Inc., 1964. A well written biography of Osceola who fought compulsory emigration from Florida. (int)

Hatheway, Flora ---------- CHIEF PLENTY COUPS. Billings, Mont., Montana Reading Publications, 1971. The life of the Crow Indian tribe's greatest chief as told by him to his long-time friends and neighbors, the Hatheways. (int-jr)

Hatheway, Flora ---------- THE LITTLE PEOPLE. Billings, Mont., Montana Reading Publications, 1971. More Crow legends of creation. (3-int)

Hofsinde, Robert ---------- THE INDIAN AND HIS HORSE. New York, Morrow, 1960. The introduction of the horse in America and its effect on life of the Indian are briefly but adequately treated. (int-jr)

Johnson, Dorothy M. ---------- WARRIOR FOR A LOST NATION: A Biography of Sitting Bull. Philadelphia, Westminster, 1969. The story of the Sioux chieftain, Sitting Bull. Makes use of quotations from contemporary sources. Illustrated with Sitting Bull's pictographs. Bibliography appended. (int-jr)

Kirk, Ruth ---------- DAVID, YOUNG CHIEF OF THE QUILEUTES. New York, Harcourt, Brace & World, 1967. This photograph-illustrated true story depicts a modern ten-year-old boy who happens to be Quileute Indian and Chief of his people. The future hope of the Quileutes rests on this boy. (int)

Kohn, Bernice ---------- TALKING LEAVES: The Story of Sequoya. New York, Prentice-Hall, 1969. Sequoyah was a Cherokee Indian who became interested in the white man's alphabet in 1821. He presented to his people an alphabet in the Cherokee language. He received the first literary prize given to anyone in the United States. (pri-int)

Krasilovsky, Phyllis ---------- BENNY'S FLAG. New York, World, 1960. The story is about Benny Benson, an Indian boy from Alaska, and how he entered the Alaskan's flag contest at school. He won by drawing the picture of his dream, which was the beautiful Big Dipper and North Star. (pri)

Kroeber, Theodora ---------- ISHI, LAST OF HIS TRIBE. Berkeley, Calif., Parnassus Press, 1964. Poetic and significant interpretation of the Yaqui Indian's way of life. Ishi, who in childhood survived his tribe's massacre by California goldseekers and along in adulthood took the road he believed led to death, became the protege of an anthropologist. (int-jr)

LaFarge, Oliver ---------- THE AMERICAN INDIAN. Racine, Wisconsin, Golden Press, 1960. Account of Indian civilizations from Old Stone Age to the present: the various tribes, religions, origins, dress, warfare, and family lives. (int)

Lampman, Evelyn Sigley ------ ONCE UPON THE LITTLE BIG HORN. New York, Crowell, 1971. A descriptive account of the battle known as "Custer's Last Stand." It describes how the American Indians united in a common cause, planned and carried out a battle, and were victorious. (int)

Leavitt, Jerome ---------- AMERICA AND ITS INDIANS. Chicago, Children's Press, 1962. A comprehensive picture of the In-

0059

dian from antiquity to the present. (int)

Leekly, Thomas B. ---------- THE WORLD OF MANABOZHO: Tales of the Chippewa Indians. Illustrated by Yeffe Kimball. New York, Vanguard, 1965. All of these tales retain authentic Indian flavor in mood and theme. Effective line drawings by an Indian artist. (int-jr)

Lisitsky, Gene ---------- FOUR WAYS OF BEING HUMAN. New York, Viking, 1956. An introduction to anthropology—description of four primitive tribes living in different lands and climates, demonstrating the way mankind develops cultures to utilize environment. Includes Eskimo and Hopi. (jr-hs)

Mariott, Alice and Carol K. Rachlin ------- AMERICAN INDIAN MYTHOLOGY. New York, Crowell, 1958. A book of Indian myths and legends, representing more than 20 major North American tribes. (int-jr)

Marriott, Alice ---------- FIRST COMERS: Indians of America's Dawn. New York, McKay, 1960. A book on archaeology which contains considerable information about the prehistoric Indians of North America. (jr-hs)

Martin, Patricia ---------- INDIANS, THE FIRST AMERICANS. New York, Parents Magazine Press, 1970. A story of all Indians in the United States: Plains, desert, woodlands, etc., how they lived originally and later on reservations. The last chapter deals with Indians who live in off-reservation cities. (int)

McCracken, Harold ---------- THE FLAMING BEAR. Philadelphia, Lippincott, 1951. Story involves an old Aleut legend about a flaming bear. The son of a chief sets out to get the bear as his part of a bet with a non-Indian. (int-jr)

0060

McGaa, Ed ---------- RED CLOUD: The Story of an American Indian. Minneapolis, Dillon Press, 1971. Revealing story of a great leader of the Oglala Sioux of South Dakota during the years when the Indian people were losing their land to the white settlers moving west. Sioux author. (int)

McNeer, May ---------- THE AMERICAN INDIAN STORY. Rockville Centre, N.Y., Farrar, 1963. A study of the Indians of the United States from coast to coast. The story of the first to come, through the great Indian heroes, the powerful tribes, the fierce wars; facts on origins, ways of life, and arts. (int-jr)

Meadowcraft, Enid LaMonte -- CRAZY HORSE, SIOUX WARRIOR. Champaign, Ill., Garrard, 1965. In this story of the Oglala Sioux leader, the Indians' relationship to whites is tactfully presented while pointing out the mistreatment of the Indians. (int)

Momaday, Natachee Scott ----- OWL IN THE CEDAR TREE. Boston, Ginn, 1965. Haske, a Nevada boy, is torn between the rich past of Indian legend and myth and the new world of reason and education; solution is "best of the old, best of the new." Indian author. (int)

Montgomery, E. R. ---------- CHIEF SEATTLE. Champaign, Ill., Garrard, 1966. The story of Chief Seattle's boyhood and of his aid to the white settlers in the Puget Sound area. (int-jr)

Parker, Arthur C. ---------- SKUNNY WUNDY, SENECA INDIAN TALES. Chicago, Whitman, 1970. A collection of Seneca Indian folk tales. Worth the time in reading for the lessons and morals each tale teaches. (int)

Payne, Elizabeth ---------- MEET THE NORTH AMERICAN INDIANS. New York, Random House, 1965. Information

0061

about the Makah, Hopi, Creek, Penobscot, and Mandan Indians. (pri-int)

Pietroforte, Alfred ---------- SONGS OF THE YOKUTS AND PAIUTES. Healdsburg, Calif., Naturegraph Publishers, 1965. A study of Indian songs and the flutes and rattles which were used to accompany songs. (int-jr)

Pistorius, Anna ---------- WHAT INDIAN IS IT? Chicago, Follett, 1956. Covers many tribes and why they are famous. Contains questions and short story answers for the reader. Good for Indian history. (pri)

Porter, C. Fayne ---------- THE BATTLE OF THE THOUSAND SLAIN AND OTHER STORIES SELECTED FROM OUR INDIAN HERITAGE. New York, Scholastic Book Services, 1964. Well presented collection of true stories about famous American Indian leaders. (int-jr)

Sandoz, Mari ---------- THESE WERE THE SIOUX. New York, Hastings House, 1961. This is a well written book of a proud people. This book discusses some of the customs and folklore of the Sioux. (jr-hs)

Schoor, Gene ---------- THE JIM THORPE STORY: America's Greatest Athlete. New York, Messner, 1951. The life story of Jim Thorpe, a great football star of the century and a descendant of the great Indian Chief Black Hawk. (int)

Seibert, Jerry ---------- SACAJAWEA, GUIDE TO LEWIS AND CLARK. Boston, Houghton Mifflin, 1960. This book gives a clear picture of a brave and courageous Indian girl. It shows the courage, devotion, and loyalty an Indian feels toward something he believes in. (int)

Shapp, Charles and Martha Shapp ---------- LET'S FIND OUT ABOUT INDIANS. New York, Watts, 1962. A

0062

colorfully illustrated introduction for primary graders to American Indians, how they lived, worked, and played. (pri)

Sneve, Virginia Driving Hawk -- JIMMY YELLOW HAWK. New York, Holiday, 1972. Taking part in a rodeo, searching for a lost mare in a wild storm, and dancing at the reservation powwow are important in a young Sioux's growing up. Indian author. (int)

Tall Bull, Henry and Tom Weist ---------- MISTA! Billings, Mont., Montana Reading Publications, 1971. Cheyenne Ghost stories. (int-jr)

Tobias, Tobi ---------- MARIA TALLCHIEF. New York, Crowell, 1970. About the dancer, Maria Tallchief and the hardships of dancing. Indian author. (int)

Traveller Bird ---------- THE PATH TO SNOWBIRD MOUNTAIN: Cherokee Legends. New York, Farrar, 1972. A full-blooded Cherokee photographer, born on the Cherokee reservation in North Carolina, tells 16 tribal stories he and his young cousins heard as they lay on pallets and listened to his grandfather and other elderly kinsmen. (int)

Vanderveer, Judy ---------- TO THE RESCUE. New York, Harcourt, 1969. Many people combine in an effort to save a wounded deer. In so doing each is changed. One finds friendship, another beauty. The deer finally finds a haven on an Indian reservation where a lame Indian boy finds a new interest to rouse him out of his lethargy. (int)

SELECTED READING IN CRAFTS AND LORE

The books listed below were selected mainly for the use of scouting and youth groups. Quite a number of books and pamphlets for both adults and children on diverse Indian crafts are published by Haskell Indian Junior College, Lawrence, Kans. 66044. A publications price list can be obtained on request.

Single copies of Bibliography No. 1: *Native American Arts and*

0063

Crafts of the United States are available free from the Indian Arts and Crafts Board, Department of the Interior, Washington, D.C. 20240.

Albrectsen, Liz ---------- TEPEE AND MOCCASIN: Indian Craft for Young People. New York, Van Nos Reinhold, 1972. (int)

Amon, Aline ---------- TALKING HANDS: Indian Sign Language. New York, Doubleday, 1968. (int)

Brindz, Ruth ---------- THE STORY OF THE TOTEM POLE. New York, Vanguard, 1951. Explanation of the origin of the totem pole, its uses, and how to read its carvings. (int)

Curtis, Natalie ---------- THE INDIANS' BOOK. New York, Dover, 1968. "An offering by the American Indians of Indian lore, musical and narrative, to form a record of the songs and legends of their race." Illustrations from photographs and from original drawings by Indians. First published in 1907. (jr-hs)

Dockstader, Frederick J. ------ INDIAN ART IN AMERICA: The Arts and Crafts of the North American Indian. New York, New York Graphic Society, 1966. An Oneida Indian surveys North American Indian art from its earliest known example to the present day. (hs-adult)

Hofmann, Charles ---------- AMERICAN INDIANS SING. New York, John Day Co., 1967. An interesting and informative book on Indian culture, their songs, music, dances, ceremonies, and rituals. (int-jr)

Hofsinde, Robert ---------- INDIAN BEADWORK. New York, William Morrow & Co., 1961. History of Indian beadwork, with detailed instructions and diagrams for making and decorating many items. (int-jr)

Hofsinde, Robert ---------- INDIAN FISHING AND CAMPING. New York, William Morrow & Co., 1963. This book shows Indian fishing methods, with instruc-

0064

tions and diagrams for making one's own "gear." (int-jr)

Hofsinde, Robert ---------- INDIAN GAMES AND CRAFTS. New York, William Morrow & Co., 1957. Detailed instructions for making and playing twelve North American Indian games are clear, the diagrams and illustrations have exact measurements, and the materials to be used are easily obtained. (int-jr)

Hofsinde, Robert ---------- INDIAN HUNTING. New York, William Morrow & Co., 1962. A presentation of Indian weapons, hunting methods, and the ceremonials connected with the hunt. (int-jr)

Hofsinde, Robert ---------- INDIAN MUSIC MAKERS. New York, William Morrow & Co., 1967. A survey of Indian music, examples of instruments, how they were made, and music the reader can try himself. (int-jr)

Hofsinde, Robert ---------- INDIAN PICTURE WRITING. New York, William Morrow & Co., 1959. An easily understood account of Indian picture-writing methods, including instructions for "secret" letter writing. (int-jr)

Hofsinde, Robert ---------- INDIAN SIGN LANGUAGE. New York, William Morrow & Co., 1956. Shows how to form the gestures representing over five hundred words in sign language. (int-jr)

Hofsinde, Robert ---------- INDIAN WARRIORS AND THEIR WEAPONS. New York, William Morrow & Co., 1965. Description of the weapons, ornamentation and fighting procedures of seven North American Indian tribes. (int-jr)

Hofsinde, Robert ---------- INDIANS AT HOME. New York, William Morrow & Co., 1964. A study of typical Indian homes in North America, their construction, and the life led inside them. (int-jr)

0065

Hunt, Walter Ben ---------- GOLDEN BOOK OF INDIAN CRAFTS AND LORE. New York, Simon & Schuster, 1954. Detailed instructions, with colored illustrations, for making a variety of objects worn and used by Indians. Includes directions for ritual dances, some Indian folklore, and a section of "How to say Indian names." (int-jr)

Mason, Bernard S. ---------- BOOK OF INDIAN CRAFTS AND COSTUMES. New York, Ronald, 1946. Well illustrated study of the crafts, costumes, and ways of life of the Indians who lived in different parts of the country, with instructions for making such things as war bonnets, moccasins, dance rattles, war clubs, etc. (jr-hs)

Mason, Bernard S. ---------- DANCES AND STORIES OF THE AMERICAN INDIAN. New York, Barnes, 1944. Dances presented with intense desire for truth and accuracy. Showmanship insists that these dances be given the full advantage of proper presentation, lest their beauty and artistry be lost. Authentic costumes and materials. (int-hs)

Parrish, Peggy ---------- LET'S BE INDIANS. New York, Harper, 1962. A book illustrating simple methods by which children can create Indian items such as headdresses and tipis; included is a section of basic facts about Indians. (pri-4)

0066

INDIAN MUSEUMS

(A selection of some of the better-known museums with Indian collections.)

American Museum of Natural History
79th St. & Central Park W.
New York, N.Y. 10024

Brooklyn Museum
188 Eastern Parkway
Brooklyn, N.Y. 11238

Denver Art Museum
100 W. 14th Ave. Parkway
Denver, Colo. 80204

Field Museum of Natural History
Roosevelt Rd. at Lake Shore Dr.
Chicago, Ill. 60605

Harvard University
Peabody Museum of Archaeology & Ethnology
11 Divinity Ave.
Cambridge, Mass. 02138

Heard Museum of Anthropology & Primitive Art
22 E. Monte Vista Rd.
Phoenix, Ariz. 85004

Museum of the American Indian
Heye Foundation
155th St. & Broadway
New York, N.Y. 10032

Museum of the Cherokee Indian
U.S. 441
Cherokee, N.C. 28719

Museum of Navajo Ceremonial Art, Inc.
704 Camino Lejo, Box 5153
Santa Fe, N.M. 87501

Museum of New Mexico
Hall of Ethnology of the Laboratory of Anthropology
Box 2087
Santa Fe, N.M. 87501

Museum of North Arizona
Ft. Valley Rd., Box 1389
Flagstaff, Ariz. 86001

0067

Museum of the Plains Indian & Crafts Center
Box 400
Browning, Mont. 59417

Museum of Primitive Art
15 W. 54th St.
New York, N.Y. 10019

Navajo Tribal Museum
Box 797
Window Rock, Ariz. 86515

Osage Tribal Museum
Box 178
Pawhuska, Okla. 74056

Philbrook Art Center
2727 S. Rockford Rd.
Tulsa, Okla. 74114

Pipestone National Monument
Box 727
Pipestone, Minn. 56164

Rochester Museum & Science Center
657 East Ave.
Rochester, N.Y. 14607

San Diego Museum of Man
1350 El Prado, Balboa Park
San Diego, Calif. 92101

Sioux Indian Museum & Crafts Center
Box 1504
Rapid City, S.D. 57701

Smithsonian Institution
1000 Jefferson Dr. S.W.
Washington, D.C. 20560

Museum of Science
3280 S. Miami Ave.
Miami, Fla. 33129

Southern Plains Indian Museum & Crafts Center
Box 749, Hwy. 62E
Anadarko, Okla. 73005

The Thomas Gilcrease Institute of American History & Art
2500 W. Newton, Rt. 6
Tulsa, Okla. 74127

0068

Anchorage Historical & Fine Arts Museum
121 W. 7th Ave.
Anchorage, Alaska 99501

University of Arizona
Arizona State Museum
Tucson, Ariz. 85721

University of California
Robert H. Lowie Museum of Anthropology
103 Kroeber Hall
Berkeley, Calif. 94720

University of Kentucky
Museum of Anthropology
Lafferty Hall
Lexington, Ky. 40506

University of Michigan
Museum of Anthropology
Ann Arbor, Mich. 48104

University of Missouri
Museum of Anthropology
100 Swall Hall
Columbia, Mo. 65201

University of Pennsylvania
University Museum
33rd & Spruce Sts.
Philadelphia, Pa. 19104

Information Center & Museum
Temple Square
Salt Lake City, Utah 84101

University of Washington
Thomas Burke Memorial
Washington State Museum
Seattle, Wash. 98195

Wayne State University
Museum of Anthropology
Merrick & Anthony Dr.
Detroit, Mich. 48202

0069

INDIAN PUBLICATIONS

***(Available from the Superintendent of Documents, Washington, D.C. 20402.* Prices available upon request.)**

INDIAN LAND AREAS, General—A multi-color map that indicates the location and size of Federal Indian Reservations and the location of State Reservations, Indian groups without trust land, and federally terminated tribes and groups. In addition it has tourist complexes both existing and planned on Indian Reservations, Inter-State Highways, National Forests, National Parks and Monuments, and National Wildlife Refuges.

INDIAN LAND AREAS, Industrial—A 3-color map that indicates the location and size of Federal Indian Reservations and industrial parks and airstrips or airports upon them. In addition, Inter-State Highways are on the map.

AMERICAN INDIANS AND THEIR FEDERAL RELATIONSHIP—A listing of all Indian tribes, bands or groups for which the Bureau of Indian Affairs has definite responsibility. Also listed are those tribes that have been terminated from Bureau services in recent years, those recognized only for the disposition of money awarded by the Indian Claims Commission or because they have claims pending, and certain other categories. This listing is keyed to INDIAN LAND AREAS—General.

INDIANS, ESKIMOS AND ALEUTS OF ALASKA; INDIANS OF ARIZONA; INDIANS OF CALIFORNIA; INDIANS OF THE CENTRAL PLAINS; INDIANS OF THE DAKOTAS; INDIANS OF THE EASTERN SEABOARD; INDIANS OF THE GREAT LAKES; INDIANS OF THE GULF COAST; INDIANS OF THE LOWER PLATEAU; INDIANS OF MONTANA AND WYOMING; INDIANS OF NEW MEXICO; INDIANS OF NORTH CAROLINA; INDIANS OF THE NORTHWEST; INDIANS OF OKLAHOMA—A series of booklets describing the culture and history of tribes whose past is linked with various States and regions of the country. These include facts about Indian life today and Federal programs that serve reservation dwellers.

INDIAN AND ESKIMO CHILDREN—A collection of captioned photographs designed to explain today's Indian and Eskimo children to non-Indian youngsters pre-school and lower elementary level.

FAMOUS INDIANS: A COLLECTION OF SHORT BIOGRAPHIES—Illustrated vignettes for a representative sampling of 20 well-known Indian leaders. Definitive bibliographies are included for more advanced students.

AMERICAN INDIAN CALENDAR—Lists outstanding events that regularly take place on Indian reservations through the year. Listed are ceremonials, celebrations, and exhibitions of Indian arts and

0070

crafts, where visitors may observe artists at work and purchase their products.

THE STATES AND THEIR INDIAN CITIZENS by Theodore W. Taylor. The relationship between the Indians and the Federal Government is the oldest political issue in the United States, and it is examined here in terms of current issues. Discussed are: Removal, forced assimilation or support of Indian culture, Federal activity to terminate the special relationship with Indians, and relationship of Indians to the State governments.

A HISTORY OF INDIAN POLICY by S. Lyman Tyler. A history book that emphasizes that side of the inter-relationship between American Indians not recorded elsewhere. Among other periods covered in considerable detail are the 1930's, when the Indian Reorganization Act was being implemented.

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Map: U.S. Department of the Interior Arts and Crafts Board.

AREAS OF INDIAN CULTURE
In the United States. The main tribes are shown in their present location.